

THE  
NEW COVENANT,  
OR  
THE SAINTS  
PORTION.

*A Treatise*  
Unfolding the All-sufficiency of  
GOD, Mans uprightness, and  
the Covenant of grace.

*delivered*

In fourteene Sermons vpon Gen. 17. 1. 2.

*whereunto are adioyned*

Four Sermons vpon Eccles. 9. 1. 2. 11. 12.

*By the late faithfull and worthe*  
*Minister of Iesus Christ,*

JOHN PRESTON.

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The third Edition, corrected.

*He hath given a portion to them that feare him: he will  
ever be mindfull of his Covenant. Psal. 111. 5.*

LONDON

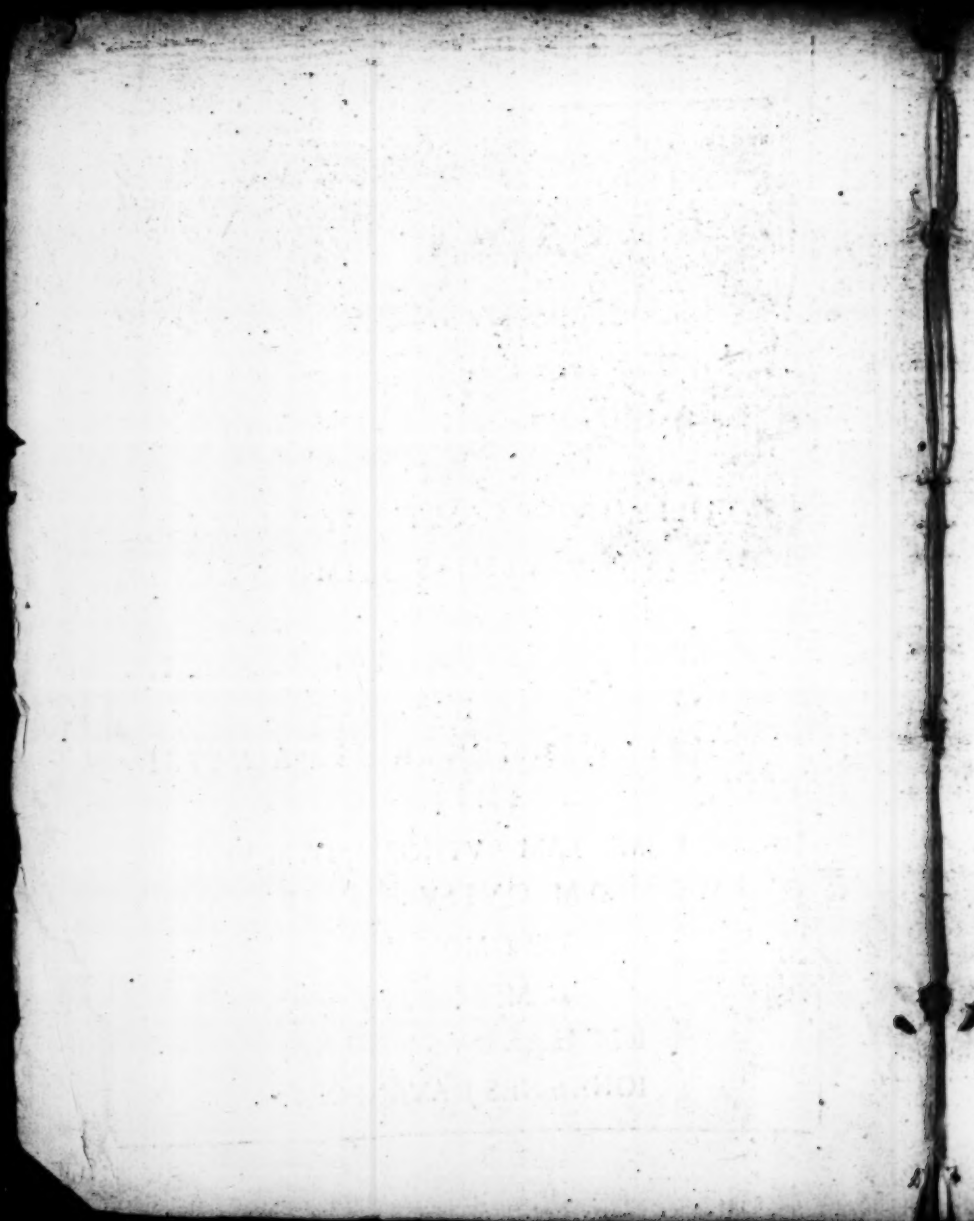
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ILLVSTRISSIMIS, ET HONORATISSIMIS VIRIS  
THEOPHILO COMITI LINCOLNIENSI,  
ET  
GVIELMO VICE-COMITI SAY, ET SELE,  
DOMINIS SVIS SVBMISSISSIMÈ COLENDIS,  
HAS  
IOHANNIS PRESTONI SS.THEOL. DOCT.  
ET  
COLLEGII IMMANVELIS MAGISTRI  
PRIMITIAS  
DEVOTISSIMI, TAM AVTHORIS, DVM VIVERET,  
QVAM IPSORVM, QVI SVPERSVNT, OBSEQVII  
TESTIMONIVM  
L. M. D. D. D.  
RICHARDVS SIBS.  
IOHANNES DAVENPORT.





## To the Reader.



I had beene much to  
haue beene desired (if  
it had so pleased the  
Father of Spirits )  
that this worthy man  
had survived the pub-  
lishing of these, & other his Lectures: for  
then, no doubt, they would haue come forth  
more refined, and digested; For, though  
there was very little or no mistake in ta-  
king them from his mouth, yet preaching,  
and writing, haue their severall graces.  
Things livened by the expression of the  
speaker, sometimes take well, which after,  
vpon a mature review, seeme eyther super-  
fluous, or flat. And we oft see men, very  
A 3 able

# T O T H E

able to render their conceits in writing,  
yet not the happiest speakers.

Yet we, considering (not so much what  
might haue beene, as) what now may be for  
the service of the Church, thought good ra-  
ther to communicate them thus, then that  
they should die with the Author. He was  
a man of an exact judgement, and quicke  
apprehension, an acute Reasoner, active in  
good, choyse in his notions, one who made  
it his chiefe ayme to promote the cause of  
Christ, and the good of the Church, which  
moved him to single out arguments answer-  
able, on which he spent his best thoughts.  
He was honoured of God to be an instru-  
ment of much good, where-vnto he had ad-  
vantage by those eminent places he was  
called vnto. As he had a short race to  
run, so he made speed, and did much in a  
little time. Though he was of an higher e-  
levation,

# R E A D E R.

levation, and straine of spirit then ordinarie, yet out of loue to doe good, he could frame his conceits so, as might sute with ordinary vnderstandings. A little before his death (as we were informed by the Right Honourable the Lord Viscount Say, and Sele, in whose pietie, wisdom, and fidelitie, he put great repose) he was desirous that we should peruse what of his was fit for publique vse.

We are not Ignorant, that it is a thing subject to censure, to seeme bold, and wittie in another mans worke, and therefore as little is altered, as may be. And we desire the Reader, rather to take in good part, that which is intended for publique good, than to catch at imperfections, considering they were but taken, as they fell from him speaking. And we intreate those, that haue any thing of his in their hands,  
that

T O T H E R E A D E R.

*that they would not be hastie, for private respects, to publish them, till we, whom the Author put in trust, haue perused them. We purpose ( by Gods helpe ) that what shall be judged fit, shall come forth. We send forth these Sermons of Gods All-Sufficiencie, Mans Vprightnes, and the Covenant of Grace first, as being first prepared by him that had the Copies, and because, the right vnderstanding of these points hath a chiefe influence into a Christian life. The LORD giue a blessing answerable, and continue still to send forth such faithfull Labourers into his Harvest.*

R I C H A R D   S I B S.

I O H N   D A V E N P O R T.



# THE CONTENTS.

## A Breife collection of the Principall heads in the ensuing Treatise.

### DOCT: 1.

**D**oubting of Gods All-sufficiencie, the cause  
of all unevennesse in our wayes towards  
God. Page. 4.

Proved by instance in three sorts of men. 5.

### REASONS.

1. From the desire of happinesse. 9.

2. From the nature of sinne. 10.

3. From the nature of sinceritie. 10.

4. From the nature of faith. 11.

### VSE

Shewing the nature, and cause of sinne, in diverse  
instances. 15.

### DOCT: 2.

God is All-sufficient.

### REASONS.

1. God is the originall and universall cause of  
all the excellencie, that is found in the creatures. 27.

2. God is onely the Author of good and evil that  
is done to the creatures. 29.

Difference betweene the All-sufficiencie of God,  
and that of the creature in two things. 39.

Gods All-sufficiencie in himselfe, proved by six  
things 40.

Gods All sufficiencie to vs. Ibid

1. In keeping vs from evil. 42.

2. In filling vs with all good. 43.

The insufficiencie of the creature to make vs hap-

) ( pie

# THE CONTENTS.

*pie, proved by six reasons, and cleared by scriptures, and instances.* 44.

## VSES.

1. *Teaching how to guide our comfort.* 61.
2. *To be content with God alone.* 67.
3. *To looke onely to God in our wayes.* 84.
4. *To comfort vs in our imperfect obedience.* 102.
5. *To perswade vs to enter into covenant with God, wherein is expressed, Gods All-sufficiencie.* 107.
1. *To forgive our sinnes* 109.
2. *To sanctifie vs.* 117.
3. *To provide outward good things for vs.* 126.

Two deductions from what had  
beene delivered before.

## 1. Deduct:

*There is an insufficiencie in the creature, proved by 7. arguments more, whereof 3. are taken from reason, and 3. other, out of Ecclesiastes, and the seventh, from Salomons experience.* 135.

*Of the vanitie of wisdom.* 147.

*Of follie.* 148.

*Of outward things, 6. specified.* 149.

*Seaven inconveniences, in outward things.* 151.

*Two things acknowledged in the creature by Salomon.* 154.

## 2. Deduct:

*There is All-sufficiencie in God, proved by his providence.* 158.

*7. Tryals of beleeving Gods All-sufficiencie.* 163.

DOCT: 3

# THE CONTENTS.

## DOCT: 3.

*Men are more or lesse perfect, as they are perswaded of Gods All-sufficiencie.* 175.

## REASONS.

1. *It is Gods argument to perswade to perfectnesse* Ibid

2. *This perswasion heales inordinate selfelone.* 176.

## VSE.

*To labour to be thus perswaded.* Ibid

## DOCT: 4.

*A Christians life like a walke.* 181.

*A Christians life agreeing with a walke, in six things.* 184.

## VSE.

1. *To consider the end of our being in the world.* 193.

2. *To ponder every step.* 195.

3. *Not to iudge men by some particular actions.* 210

## DOCT: 5.

*Whosoever hath interest in Gods All-sufficiencie, must be a perfect man.* 214.

## REASONS.

1. *Else the first Adam should bee more powerfull to communicate sinne, then the second, so instill grace.* Ibid.

2. *Else the works of redemption should not be perfect.* 215.

3. *Else Gods commands should be impossible.* 216.

4. *Else the covenant were not mutual betweene God and vs.* 217.

5. *Else all that we doe is to no purpose.* 218.

) ( 2

*Sinceritie,*

# THE CONTENTS.

*Sinceritie, or perfectnesse, set forth by fine expressions.* 219

## VSE.

To examine whether we be perfect, or no. 235.

6. Properties of a perfect heart. 236.

6. Effects of sinceritie, or perfectnesse. 281.

## DOCT: 6.

God enters into Covenant with all those that are faithfull. 317.

A three-fold difference betweene the Covenant of workes, and of grace. 318.

6. Differences betweene the Old and New Testament. 326.

## VSES.

1. Shewing the goodnesse of God, in entring into covenant with vs. 330.

2. To labour for assurance of forgivenesse. 333.

3. Shewing that spirituall things are better then temporall. 336.

4. To know on what ground wee looke for salvation. 364.

## 5. Things in the Covenant.

1. The Covenant it selfe. 368.

2. The condition of it, namely Faith, 4. reasons why it is so. 371.

3. The confirmation of it in 4. things. 351.

4. The parts of the Covenant, which are 3. 357.

5. The obiections against it. 382.

How to know whether wee be in the Covenant, three wayes. 388.

1. By faith. Ibid

2. If we be in Christ, and haue his spirit. 392.

3. Wayes

## P R E F A C E C O N T E N T S.

3. Ways to know whether we have the spirit.	
1. By that which goes before, namely, the spirit of bondage.	Ibid
2. By the things which accompanie it, which are 3.	394
3. By the consequents of the spirit, which are 6.	417
The third way to know whether we be in the covenant, by our owne knowledge.	436.
Two properties of saving knowledge.	Ibid
V S E.	
To labour for saving knowledge.	444.
When the Covenant is broken.	458.
Two rules to know whether we have broken the Covenant.	460.
V S E.	
To comfort our selves in the promises of the Covenant.	467.
1. The promises of iustification.	468.
2. Of sanctification.	473.
3. The promises of the things of this life.	476.
Instances of applying the promises.	478.
Difference betweene the wicked and godly in the same tryall.	483.
DOCT. 7.	
It is a hard thing to be perswaded of Gods All-sufficiencie.	488.
REASONS.	
1. God is onely wise, and therefore onely able to perswade.	489.
2. God onely knowes the severall turnings of the heart.	490.
3. God onely can amend the heart.	491.
V S E.	
Shewing why one man trusteth God, when another doth not.	492.

# THE CONTENTS.

## DOCT: 8.

*All things are in Gods hands.* 498.  
*In what manner all things are sayd to be in Christs hands.* Ibid

Reasons why all things are cōmitted into Christs hands

1. That we might honour the Sonne. 501.
2. That God may dispence his All-sufficiēcie in a way becoming himselfe, & sutable to our frailty. Ib:
3. That our estate might be sure. Ibid
4. That no flesh should reioyce in it selfe. 502.

## VSES.

1. Not to come to God without Christ. 503.
2. To come with confidence in him. 504.
3. To teach vs thankefulnesse. 506.

## DOCT: 9.

*All men devided into two ranks.* 507.

3. Reasons of it. Ibid

## VSES.

1. Shewing that there is no Purgatory or Limbus. Ibid
2. To trie in which ranke we are. 508.
4. tryals to know in which condition we are. 510

## DOCT: 10.

*Things fall out alike to good & bad, in this life.* 529

## REASONS.

1. God will haue it so to trie men. 534.
  2. To spare men. 535.
  3. To hide euents from men. 536.
  4. To bring forth his treasures of wrath and mercy. Ibid
  5. Because this life is the time of striving. 539.
- God will not dispense things promiscuously alwayes, for 4. Reasons. 540.

# THE CONTENTS.

## VSE.

1. Not to be discouraged in the Churches misery. 543.
2. Not to account prosperitie and aduersitie truly good, or euill. 551.
3. Not to iudge of Gods loue or hatred by outward things. Ibid

## DOCT: 11.

*All things vnder the Sunne, are subiect to vanitie.* 555.

1. Naturall things. 556.
2. Morall things, 3. instanced in. Ibid
3. Great places. Ibid

## VSES.

1. To see the change that sinne hath made in the world. 558.
2. To see the vanitie of man. 559.
3. Shewing what an euill choise it is to loose heaven, to gaine the creature. 560.
4. Not to desire outward things over much. 561.
5. To labour to be weaned from them. 562.
6. To see vanitie in all earthly things. 563.

## DOCT: 12.

*Men of greatest abilities often disappointed of their ends.* 561.

## REASONS.

1. Because no man is strong in his owne strength. 561.
2. Because men misse their times. 564.
3. From the changes appointed by God. 565.
4. From suddaine accidents. 567.

## VSES.

1. Not to boast. 569.
- God



## THE CONTENTS.

God delights to crosse men in carnall confidence,  
for 3. Reasons. 72.

2. Not to be discouraged in want of outward preparations, for 3. Reasons. 574.

3. Not to ioy or sorrow iouer-much for good or ill successe. 581.

4. Not to make flesh our arme. 584.

### DOCT: 13.

There is a time allotted to everie action, 3. sorts of actions mentioned 591.

### REASONS.

1. Things cannot be done in any other time. 593.

2. Things are beautifull in their time. Ibid

3. It is Gods prerogative to appoint the times. 594

### DOCT: 14.

It is hard to finde out the right times.. 594.

The times are kept secret. Ibid

### REASONS.

1. To teach vs watchfulnesse. Ibid

2. To teach vs to feare, and depend vpon God. 595.

### DOCT: 15.

Because men misse the time, they fall into miserie. Ibid

Instances of missing the right time. 596.

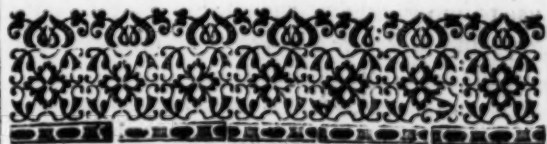
### VSE.

To watch our times in doing actions, 11. particulars mentioned. 600.

5. Causes of missing the right time. 605.

2. Directions to find out the right time. 606.

## FINIS.



# OF GODS ALL-SVFFICIENCY.

GENESIS 17 I.

*I am G O D All-sufficient.*



Ecause in the performance of all the Duties of Sanctification, *Sinceritie* is all in all, therefore I haue chosen this Text, that you may not be deceived. It is true; many things are very excellent

if they be right: There is no question but the Diamond is very precious, if it be a true Diamond, but if it be false, it is nothing worth; If you take a precious Balme, you make no question of the thing, and of the excellency of it in generall, all the question is, whether it be right or no, and so in the graces of *Gods* Spirit, especially, seeing they concerne our salvation; It much concerns

B

vs,

Sinceritie is  
required in all  
Duties.

The ground  
of sinceritie.

vs, to know whether they be right or counterfeit; and therefore you see the condition, that God requires here of *Abraham*, is, that he be *up-right*, and *perfect*, without *hypocrisie*; (so the word signifieth) *Walke before mee without hypocrisie*. Now we haue rather chosen this Text than another, because it sets forth the ground of all *sinceritie*, and *perfect walking with God*, which is, euen this apprehension well settled in the heart, that God is *All-sufficient*: for this is the Lords precept, *walke before me, and be thou perfect*, or *up-right*, or *sincere*, let it not be in *hypocrisie*; and this is the motive that he useth to perswade him to it, *I am All-sufficient*; As if he should say, if there were any defect in me, if thou didst need or couldest desire any thing that were not to be had in me, and thou mightest haue it else-where, perhaps thy heart might be imperfect in walking towards me, thou mightest then step out from me to take in advantages else-where; but seeing *I am All-sufficient*, since I haue enough in me to fulfill all thy desires, since I am every way an adequate object, that if thou lookest about, and considerest all that thy soule can wish for, thou maiest haue it in me, why then shouldest thou not consecrate thy selfe to me alone? Why then shouldest thou be vneuen in thy wayes, serving mee sometimes by fits, and sometimes the Creature? for there is nothing in the Creature, but thou maiest finde it in me, *I am All-sufficient, I am All-sufficient*, therefore *walke before me, and be perfect*.

Yet

Yet these words containe somewhat more, which you may see by that which followes, *I will make my Covenant betweene me and thee, and I will multiplie thee exceedingly.* The ground of all our *sinceritie* is the *Covenant*, that is between God and vs. Now these words doe the most briefly that I finde, of any in the Scriptures, expresse the *Covenant* betweene God and vs on both sides, for they are but the summe of the *Covenant*, which in other places of Scripture is explicated, and set forth more at large, so that the opening of the *Covenant* on both sides, is the ground of all the *sinceritie*, of all that obedience that we yeeld to God: And therefore, I say, you shall not onely haue occasion from this Text, to examine the graces of Gods spirit in you, and the actions that flow from them, whether they be *sincere & perfect*, but likewise we will shew you the ground of this *sincerity*, whence it ariseth, and how it is wrought in every mans heart. And thus these words containe the *Covenant*, sayth the Lord to Abraham, *I will be thy God.* On the other side, *thou shalt be mine.* Now he shewes what a kinde of God he will be to him, *I will be All-sufficient* to thee, which consists in two things, if you compare this with *Gen. 15. 1. I will be thy Buckler to preserve thee from all evill:* And againe, *I will be thy exceeding great reward:* that is, I will not onely be a *Shield*, but I will be a *Sunne* to thee; I will both preserve thee from all evill, and I will fill thee with all good things, *I will compasse thee about with mercy and loving kindnesse:* so that thou shalt finde, that *I will be an exceeding*

Gen 15. 1.  
All-sufficiency of GOD,  
wherein it  
consists.

*great reward. So God expresseth himselfe to Abraham. And this is the Covenant on Gods part. Nowth it which is required on Abrahams part, is, that he be the Lords, as the Lord is his, for so you see in the words following. The question onely is, in what manner Abraham shall be the Lords; how that shall be declared? Sayth he, It is not an emptie relation, but thou must shew that thou art mine by walking before me. And yet it must not be any kinde of walking before the Lord, but it must be a perfect walking before him; walk before me, and be perfect, and therefore it is added, I will make my Covenant, that is, this is the Covenant, of which Circumcision was but a Signe, for it was instituted presently, as we see in the words following.*

There are three especiall poynts that we will gather out of the words.

The first is from the connexion, and we will begin with that, because it is a preparation to the other two: In that the Lord useth this as an argument to Abraham, *I am All-sufficient, therefore Walke before me, and be thou perfect*; we may obserue this; that

*Dott. 1.*  
Doubting of  
Gods All suf-  
ficiencie, the  
cause of de-  
parture from  
God, and of  
vneven wal-  
king with  
him.

*The cause of all departure from God, of all vnevennesse in our wayes towards God, is from hence, that we doe not thinke God to be All-sufficient.*

As on the other side, the cause of all our *sinceritie and perfectnesse*, ariseth hence, that we doe apprehend him to be *All-sufficient*. This you see evident-

vidently ariseth from the words; for thence is the force of the Argument, *I am All-sufficient*, therefore *walke before me, and be perfect*. My Beloved, it is evident, that the cause of every mans keeping off from *God*, the cause of his vnevennesse after he is come in to him, is from hence, that men thinke not *God* to be *All-sufficient*; for if a man had enough in the *Lord*, he would never goe out from him; but because he wants something, he desires something that is not in him, or he feares something, that he thinkes he cannot keepe off from him: hence it comes to passe that he steppes out from *God*, he goeth out of the wayes of his Commandements. And therefore, I say, the cause of every mans departure from *God*, the cause of his keeping off from *God*, or of his vnevennesse in the wayes of *God*, is from hence, that he thinkes not *God* to be *All-sufficient*; and this you shall see in three sorts of men.

As in three  
sorts of men.

First, there is a generation of men, that liue as *without God in the world*, and that looke not towards *God* at all, that make conscience of nothing; and what is the reason of that; but because they thinke, they haue sufficient of their owne, and therefore they *walke in their owne wayes*, and stand vpon their owne bottom, and they loue themselves, and serue themselves altogether; and apply not themselves to the *Lord* at all: and therefore whensoever any man is brought vnto *God*, the worke is, to take him off from his owne bottom, to shew him his owne *insufficiencie* in himselfe, and the emptinesse of himselfe, and of every crea-

I

Such as per-  
forme no du-  
ties to *God*.

Luk. 15.

A<sup>c</sup>t. 16.A<sup>c</sup>t. 2.A<sup>c</sup>t. 9.

2

Such as doe  
somewhat,  
but not tho-  
rowly.

Math. 13.

ture, and the *All-sufficiency* that is in God, and vpon this ground, he comes in to God. As you know, the *Prodigall Sonne*, when he saw that he could not subsist longer, but he must perish, if he stayed where he was; and saw againe, if he went home to his *Fathers house*, there was meate enough: this was that that moved him to goe home: this course the Lord takes with all whom he brings home to him, as we see in the *Taylor*: and in those *A<sup>c</sup>t. 2.* They were pricked in their hearts; and in *Paul*, when the light shined about him, and he was stricken from his horse, *A<sup>c</sup>t. 9.* It was all but to shew them their vanitie, to take them off from their owne bottoms, to shew them their owne *insufficiency*, and then he discovered that *All-sufficiency* that was in himsele; for no man will change but for the better, he will not deny himsele, and leaue what he hath, till something that is better be propounded vnto him: So, I say, the cause why men come not in, is, because they haue an opinion of *sufficiency* in themselues, and in the creature, and they apprehend not an *All-sufficiency* in God: that is, an *All-sufficiency* to be in him alone.

A second sort of men are such as doe come in, and performe many things, and bring forth some fruit, and become professours of the feare of God, and yet they doe it not thoroughly, but by halues; the cause of this is likewise from hence, that they doe not apprehend God to be *All-sufficient*; for if they did, they would be perfect with him; as we see the *Second* and *Third Ground* (for that *Parable* doth



doth but shew you the Kindes of Professors) they were all such as professed *the feare of the Lord*, that are there spoken of, for we see, they brought forth fruit, *They received the word with joy*. What was the reason the *second Ground* was not perfect with the Lord? Because they thought him not to be a *Buckler* strong enough to beare off all evils, to beare off all persecution. What was the reason the *Third Ground* did it not? Because they thought there was something in *riches*, in *pleasures*, in *divers lusts*, that they could not have in the Lord, so they departed from him: Onely the *Fourth Ground* kept close, because they did apprehend all to be in the Lord that they desired, they did apprehend him to be strong enough to deliver them from all the things they feared.

The third sort of men are such as are regenerate, which yet are subject to many slips and falls, to many turnings aside: And the cause of all this is, that they apprehend not God to be *All-sufficient*. As for example, what was the reason that *Abraham* when he went downe into *Egypt* (being driven thither by reason of Famine) saved himselfe with a lye, saying, that *Sarah* was his *Sister*, and not his wife? but because he thought God was not able to keepe him and defend him. If he had thought him to have beene *All-sufficient*, he would not have done it. What was the reason that *Moses*, when God sent him on a message into *Egypt*, was so backward to performe it? but because he thought that the Lord was not *All-sufficient*; For he hath two reasons why he would not

Note.

3  
Such as are  
regenerate.

Instances.

goe; One was, he wanted speech, he wanted abilitie and gifts; *He was of a stammering tongue*; And the other was, those were aliue, *that* (he thought) *sought his life*: If he had thought that God was able to haue beene with his tongue, to haue strengthened him, and to haue improved his gifts, and to haue inabled him to that service: if he had thought likewise, that he had beene able to haue defended him from those *that sought his life*, he would never haue disobeyed the Commandement of God, and beene backward to performe it as he was.

And so likewise *Rebeccah*; What was the reason she vsed that wyle & shift, that inordinate meanes to bring a good thing to passe, to obtaine the *blessing*, when *Iacob* and she joyned in lying to *Isaack*, but because they thought God was not *Sufficient* to performe that Promise? for the *blessing* belonged to *Iacob*, and no doubt but he should haue had it in due time. And so it is in all the faults of the *Saints*, which are hence, because they apprehend not God to be *All-sufficient*; even as it was in the first sinne of *Adam*, and the *Angels*; what was the reason that *Adam* fell from God at the first? It was because he desired something that he thought he could not finde in the Lord, he desired to *know good and euill*, which he thought he should not haue in the Lord, he thought the Lord had kept it from him, and therefore he stepped out from the Lord to *eate that Apple*, vsing that as a meanes to obtaine his desire. And this, indeed, was the cause of his falling away. So likewise the cause of the falling of the *Angels*, *1 Tim. 3. 6.* the Apostle sayth

sayth there, that a Minister was not to be a young Scholler, least *he be puffed vp, and fall into the condemnation of the Diuell*: That is, least he be puffed vp, and fall into the same sinne, for which the *Diuell* was condemned, that is, to be puffed vp, that is, to haue the desires enlarged beyond the bounds which *God* hath set them, to desire more then they should haue, to be *exalted aboue measure*, that measure that *God* had appointed them, that is, they desired more, they looked after more, they thought there was not an *All-sufficiency* in *God* for them: This was the sinne of the *Angels* that fell. And as it was the cause of their first fall, so it is the cause of all the sinnes that haue beene committed since. And the reasons of it in briebe are these:

First, it ariseth from the desire of happines that is implanted in every mans nature. Happines, you know, is a compound which consists of all good things, so that none must be wanting; there is no good thing but it must be an ingredient into it. Now the nature of man is made by *God* to desire happines, every man naturally desires happines, and may desire it, if there be any scantnes in this, if there be any euill that lies vpon him, that is not removed, or if there be any good that he desires and wants, that he doth not enioy; (I say) his heart cannot rest, for he desires happines; therefore if he finde not an *All-sufficiency* in *God*, so that nothing be wanting, that his heart can desire or looke after, it is impossible he should cleaue close vnto him, but he will be readie to step out from him.

C

Second-

1 Tim. 3. 6.

The Devils  
sinne, what.

I

From mans  
desire of hap-  
pinesse.

2  
From the nature of sinne,

*Simile.*

Secondly, this will appeare from the nature of sinne: the definition that the *Schoole-men* giue of sinne, (which we may receiue) is this, that it is the conversion of a man from God to the Creature, from the *immutab:le* God to the mutable creature: In every sinne there is such a turning of the soule from God to the Creature. Now, it is certaine, if a man did finde an *All-sufficiency* in God, he would never turne from him, nor seeke to the Creature; even as the *Bee*, if it did finde honey enough in one flower, would not hasten to another, but because it doth not, it goes from flower to flower: And so is the nature of man (as *Salomon* expresseth it, saying, that) *He hastened to outward things*; that is, when he fell vpon one, he found not enough in it, he made hast to another and to another; so the nature of man, if it did finde sweetness, and comfort, and contentment enough in God, it would not turne from him to the creature; but because, in his sence, the object is too narrow, there is somewhat he would haue more, he looks over the Pale, as it were, he seeth something that he desireth, and that causeth him to step out, whereas if he had enough at home, if he had enough in the *Lord*, he would not goe out from him, to turne inordinately to the Creature upon any occasion.

3  
From the nature of sinceritie.

Thirdly, this will appeare likewise from the nature of *sinceritie*, and *perfect walking with God*, for to *walke perfectly with God*, is nothing but this, when a man chooseth God, so that he cleaues to him alone, whereas doubleness of minde stands in

in this, when a man is distracted betweene God and some other object; I say, betweene God and riches, betweene God and credit, betweene God and pleasure, and is sometime applying himselfe to one, and sometime to another, and so he goes a double way. So that when a man hath two principall objects, & two principall ends, vpon which his eye is set, when he hath two inward principles within, that are the cause of his motion, this way and that way, such a man is a *double minded man*; he is a single hearted man that chooseth God alone, and though he walke imperfectly with him, yet he chooseth him.

A doubleminded man, who.

Now if a man apprehend Gods *All-sufficiency*, he will choose him alone, if he doe not, it is impossible he should choose him alone, but he will joyne somewhat else with him; for if he thinke there is but a partiall *sufficiency* in God, and that there is some *sufficiency* in any creature besides, it must needs be that he must haue an eye vpon both; and then his wayes will be vneuen, then his way is *vnstable*; and, therefore, I say, the cause of that instabilitie, to which men are subiect, is, because they doe not apprehend God to be *All-sufficient*, for you must know this by the way, that there is a double instabilitie (that word is vted in *Iam. 1. 8. A double minded man is vnstable in all his wayes*) One is an instabilitie between two objects, which makes vp all the *sufficiency* that he desires, so that there is part of that *sufficiency* in one, and part of it in another. The second is an instabilitie in following one object that he hath chosen.

Instabilitie  
double.  
*Iam. 1. 8.*

Indeede, the second instabilitie all the *Saints* are subject vnto, all regenerate men hre *vnstable* thus in all their wayes, they cannot sticke fast to God, and walke perfectly with him. But herein is their *sinceritie*, they choose him, they pitch vpon him. Now the ground of it is, they apprehend him to be *All-sufficient*, though this apprehension be not alwayes kept strong, it is not alway lively, and actiue in their mindes, their perswasion is not alway full and present, and therefore they are ready to steppe out. So the latter instabilitie befalls the *Saints*, the former befalls hypocrites, and both the one and the other instabilitie still proceede from hence, that we apprehend not God to be *All-sufficient*. Holy men haue that apprehension in the maine, but not in a constaint tenour at all times; Hypocrites haue it not so much as in the maine.

4  
From the nature of faith.

Heb. 3. 12.

Gen. 15.

Fourthly. This truth will likewise appeare from the nature of *faith*: that which makes a man *righteous*, that which sanctifies a man throughout is *faith*: That which is the cause of all vnrighteousnesse in vs is vnbeliefe, for it causeth a man to depart from the Lord: as Heb. 3. 12. Take heede least there be in any of you an euil heart of vnbeliefe to depart from the liuing God. In this sence *faith* is said to be accounted for *righteousnesse*. Abraham beleued God. Gen. 15. God indeede made the same proposition that he doth here, for substance, he tels him what he would doe for him, and, sayth the Text, *Abraham beleued God, and it was accounted to him for righteousnesse*. Now, *It was accounted*

to him for righteousness, chiefly, in this sense, as it is interpreted *Rom. 4.* that his very taking of the promise, and his accepting of the Covenant, in that he did receive that which God gave, that put him within the Covenant, and therefore the Lord reckoned him a righteous man, even for that very acceptance, and believing. But that is not all: but likewise he accounted faith to him for righteousness, because faith doth sanctifie, and make a man righteous: and therefore Beloved (by the way) wonder not at this, that we put so much vpon faith: for let a man beleue, that God is All-sufficient, which is the Covenant, (for justifying faith is but a believing of that part of the Covenant, and inabling a man to keepe the other part, which is required; and,) I say, it makes a man righteous: for when a man beleuees that God is All-sufficient, it will cause a man to giue vp himselfe to the Lord againe, when he beleuees the Lord to be all in all things to him, it inableth him to be all in all things to the Lord againe, that is, to be holy to the Lord in all manner of conversation. It knits his heart vnto the Lord. It sanctifieth a man throughout, it makes him peculiar to the Lord, it makes him wholly to him. This is the nature of faith. Now (marke it) faith could not thus sanctifie, if it did not beleue Gods All-sufficiency. Again, vnbelefe could not cause our falling or departing from God, if it were not hence, that we fayle in believing some promise of his, or some threatnings, we thinke there is not an All-sufficiencie in God: you know his promises containe all good things,

Rom. 4.

Faith makes a man righteous.



if we cleaue vnto him, and his threatnings all euill things, if we depart from him. If this were fully beleued, our hearts would keepe neare to him: as farre as it is not beleued, so farre we step out. Now I say hence *faith purifieth the heart*: It sanctifieth, it is the cause of all righteousnesse that is wrought by vs: and vnbeliefe is the cause of all vnrighteousnesse that is wrought by vs. Hence we gather then, that the perswasion of Gods *All-sufficiency* keeps a mans heart *perfect* with God: and as farre as you come short of this perswasion, so farre you are readie to depart from him.

Vaine hopes  
and feares  
draw vs from  
God.

And the ground of it, is, because that which drawes vs from the Lord, is either vaine feares, or vaine hopes. Those are the two eares as it were by which *Sathan* takes every man, whereby he drawes him away, out of the wayes of the Lords Commandements. Now if a man did beleue that God were *All-sufficient*, he would be subiect to none of these false feares, if he did apprehend him to be a *Buckler*, that could keepe him from all ill. Againe, on the other side, if he did beleue God to be an *exceeding great reward*, that is, so great a reward that there can be nothing wanting in him, that there is a *length, and breadth, and depth, and height*, in that reward; that his heart hath latitude enough to walke in, he can desire nothing out of it: this would free a man from all vaine hopes, so that the apprehension of it would keepe his heart *perfect*. Contrariwise, as farre as you sayle in either, so farre you are subiect to those two, either false feares, or vaine and sinfull hopes:

and

and that is the cause of our vneven and vnequall *walking with God*, that we are not *upright* and *perfect*.

Hence you may see both the nature of sinne, and the cause of all sinne, for it is profitable for vs *Beloved*, (nothing more profitable than) to finde out the cause of sinne. It is a Rule that *Physicians* haue, that a disease, when it is throughly knowne, (that is, when the cause of it is fully knowne) it is halfe cured, so is it in the disease of the soule, to know the very roote and rise, from whence it proceeds, or commeth, to know the principle from whence it ariseth, it is a great helpe to vs to prevent it, to heale it, But, I say, this will both shew the nature of sinne, and the cause of sinne in vs.

First, it shewes the nature of sinne, how euill a thing it is, yea worse, than, for the most part, we apprehend it to be; for, if there be no sinne committed, but it comes from hence, that you apprehend not *God* to be *All-sufficient*, then there is *Idolatrie* (in a manner) committed in every sinne, that is, you take from *God* and adde another *God* to him, if you thinke him not to be *All-sufficient*; whatsoeuer you seeke to, and joyne with him, you make it *God* as well as he; If it be credit, if it be honour, if it be pleasures, if it be riches, yea whatsoeuer it is, I say, there is a bitter roote of *Idolatrie* in the commission of every sinne, that makes it *out of measure sinfull*. This we may consider by the way, but this I purpose not to stand on, the thing that I would chiefly presse, is to find out the cause of sinne, the cause of that hollownesse, and that

*Vse 1.*  
Shewing the  
cause of sinne.

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The nature  
of sinne,

*Idolatrie* in  
every sinne,

2  
The cause  
of sinne.

*Simile.*

imperfectionesse, and insinceritie that is in the hearts of men towards *God*, which, I say, ariseth from hence, that they apprehend not *God* to be *All-sufficient*; for this (for the most part) is the case of men, if they did not apprehend some sufficiency in him, they would not seeke him at all; againe, if they did apprehend him to be *All-sufficient*, they would serue him *perfectly*: but this middle apprehension in men, that they thinke there is a sufficiency in the *Lord*, but not an *All-sufficiency*, this is the cause why the hearts of men are hollow towards the *Lord*. Even as when a man lookes towards a great man, that is a man of some power, able to doe him hurt, and that hath some abilitie to doe him good: this makes him to feare, it makes him carefull to please him, and to abstaine from what may offend him: yet, because he thinks he is not perfect with him, that his heart is but hollow towards him, he doth it not fully. So it is in our *walking before God*. Because we apprehend him not to be *All-sufficient*, therefore it is that our hearts are not *perfect* with him.

We shall best shew you this in instances; for example; What is the reason, that a man is discouraged in seeking to *God*, in praying to *God*, in depending vpon *God* in any great case of difficulty, where there is more then ordinary difficulty, there is more to be suffered, there is more to be done, what is the reason of it? because we apprehend him not to be *All-sufficient*. You know the turning of men away from *God*, commonly it ariseth

leth from this, they meete with some rub, some crosses, some barre, *some Lyon in the way*, which they are not able to grapple with, it is too strong for them: and then they turne out of the way; the reason, I say, of all sinne and departure from the Lord, is, because we doe not apprehend him to be *All-sufficient*: for if we did, why should not a man in an easie case, turne from him as well as in the most difficult?

The cause  
why men  
turne from  
God.

As, for example, *David* followed the Lord long, yet when *Saul* grew exceeding strong, and he very weake, then he stepped aside, and sayd in his heart, *I shall perish one day*, and so he goes out of Gods wayes, and flyeth to *Achis*, to the *Philistines*: This was from hence, that he did not apprehend the Lord to be *All-sufficient* and *Almighty*, for the word signifieth both.

Instances, of  
doubting in  
difficult cases.

And so likewise *Moses*, *Numb. 11.* what was the reason that he started aside, that he did not beleue as at other times? When God sayd to him, that he would giue them flesh for a moneth together, what sayth *Moses* againe? *Shall six hundred thousand men be fed with flesh, shall all the Bees and Sheepe be slaine, or shall all the fish in the Sea be gathered together?* He could not beleue the Lord: here was a difficultie, that *Moses* was not able to reach, that there should be so many fed with flesh, and that in the *wildernes*, and that for a moneth together: he thought it impossible to be done, that all the fish in the Sea should be gathered together, and all little enough to serue such a turne. Now marke the Lords answer there, *is the Lords*

*Numb. 11.*

*hand shortened?* You may know by the medicine, what the disease was, *Moses* (saith he) thou thinkest I am not able to doe it, thou thinkest my hand is shortened that I cannot doe it. And the like was when he came to draw water out of the *rocke*: you shall see, *Moses* there stucke: for the case was a case of difficulty. If it had been out of the earth, where there had beene probabilitie, it had not beene so much: but *Moses* makes two arguments against it, (you know how great the sinne was for the which he lost going into the Land of *Canaan*, I say, he makes these two arguments against it.) First, sayth he, the people are *rebels*, and will the *Lord* giue them water, that haue carried themselves in such a manner? that was one thing that caused his infidelitie at that time. Another was; *What? shall I giue you water out of the rocke?* As it he should say, That is a difficult thing. So that put these two together, *out of the rocke*, and *unto rebels*, there his sayth fayled, for it was difficult: and whence came this? because he thought the *Lord* was not *All-sufficient*.

And so, likewise, *Martha*, and *Mary*, when they came to Christ for *Lazarus*, when he was dead, they were out of hope: the reason was, because there was a difficultie now more then before; so that, I say, the common cause of our turning aside from the *Lord*, is, because wee meete with some difficulties which our faith is not able to grapple with, & it ariseth from hence, that we forget this, that the *Lord* saith to *Abraham*, *I am God Almighty* or *All-sufficient*. I am able to doe whatsoever I will.

Besides

Besides this: what is the cause that men seeke after vaine-glory; that they are subiect to enuie? *(the spirit that is in vs is subiect to enuie)* for every man envieth another, because he desireth vaine glory too much to himselfe: this ariseth from hence, that he reckoneth not *God* to be *All-sufficient*. That is, If we did reckon it enough to haue prayse with *God*, if we thought that his knowledge of our vprightnes were sufficient, though no man in the world knew it besides, wee would be content with that honor that we haue, which he hath allotted to vs within our owne compasse, but, because we thinke him not to be *All-sufficient*, we would haue something, likewise, from the *Creature*, we would haue honour, loue, & respect from men; which sinne ariseth hence, that we apprehend not him to be *All-sufficient*; so doth that, likewise, which is contrary to it, (for they are sins of the same nature, & they arise both frō the same ground) when men are so sensible of shame, and reproach, and disgrace, & disparagement, doth it not arise hence, that we reckō *mans day* too much, and *Gods day* too little? We apprehend not *God* enough in his greatnesse, as the Apostle saith, *I reckon not to be iudged by mans day*. As if he should say. It is but a day, it is but a time that man hath to iudge: there is another day, the *Lords day*, that great day. If a man did apprehend that which is in *God*, if he did see his *All-sufficiency*, he would not regard to be iudged by mans day, as long as he were not iudged by the *Lord*: he would not care what his fellow-prisoners thought of him, as

2

Seeking praise  
with men, the  
cause of it.

Why we are  
so sensible of  
reproach.

3

Indirect courses taken to bring enterprises to passe.

Instances of vsing good meanes.

long as the Iudge, and the Law cleared him.

And so likewise, what is the reason of the vneuen wayes of men, which they take to bring their enterprises to passe? is it not hence, that they apprehend not *God* to be *All-sufficient*? *David*, when he was in a strait, when the Kingdome, you know, was promised him, and many opportunities he had to haue gotten it, if he would haue vsed euill meanes, when sometimes the *Lord* put *Saul* into his hands, yet would not touch him, but committed it to the *Lord*, for he thought him to be *almightie*, able to bring it to passe, as also he did bring it to passe.

And so likewise, *Daniell*; there might haue bene meanes vsed for him to haue escaped; you know how he was in danger, when he refused to eate of the Kings meate, he was in danger againe, when they obtained of the King, that if any man did make any request to any God or man, but the King for thirty dayes, he should be put to death: yet he trusted in *God*, he thought him to be *All-sufficient*, able to keepe him, and therefore he stepped not out of his way. And so *Paul*, when he saw that *Festus* thought to haue had money given him, yet doubtlesse, in those circumstances, he thought it not lawful to doe it, & therefore he trusted in *God*; though no doubt, he might haue made friends, to haue gathered the money: It is likely *Festus* thought there was a probability for it, because he hoped for it, but *Paul* would not doe it, because he thought the *Lord* was able to deliver him.

But on the other side, *Ieroboam* when he had

Instances of vsing euill meanes.

a



a businesse to doe, you know what course hee tooke, he joynes them together, he addes to Religion, he corrupts it, that hee might keepe his Kingdome. And so *Saul*. (But I need not giue you Instances) I say, the cause of all indire& waies we take to bring our enterprises to passe, it comes from hence, that we trust not in *God*, wee thinke him not to be *All-sufficient*, not able to doe it, except we helpe him with wyles, and tricks, and deuises of our owne. What is the reason of that lying and dissembling, that is vsed likewise, for the same purpose? Is it not from hence, that men apprehend not *God* to be *All-sufficient*? *Peter*, when he denied *Christ*, was it not from feare? And from whence was that feare, but because he reckoned not *God*, to be a *Buckler* strong enough, and sure enough? And so *Sarah*, when shee denied, that shee laughed, sayth the Text, *for shee was afraid*, and therefore shee sayd, no, *I did not laugh*, when shee did, and was charged for doing of it. I might giue you many other Instances, but I shall not need. Goe through all varieties of sinnes, and you shall see they arise hence, that we reckon not *God* to be *All-sufficient*.

The satisfying of sinfull lusts, doth it not arise from hence? He that is given to any pleasure, to any delight, of what kinde soever, if he did beleeue those two things, that the *Lord* is able to fulfill him with joy, and comfort sufficient, that the *Lord* is able to mortifie those lusts, & to heale them in him, he would keepe close to him, and would not goe out from him: for he need not, the *Lord*

4  
Satisfying of  
sinfull lusts  
whence it is.

is *All-sufficient*. That is. He is able to satisfie him, he is able to fill him with *joy and peace*, through *believing*, which should be enough to satisfie his heart with contentment; hee is able, likewise, to mortifie that lust, so that, as he is forbidden the satisfying of it, so, likewise, he should haue no such prevailing desire to it. And therefore the way to keepe our hearts *perfect with God* (for that is the thing for which I presse all this, for which I bring all these Instances) it is to come to this, to set downe this conclusion with our selues, that he is *All-sufficient*: No man is ever fit to serue him without this: except a man be content to haue *God* alone for his portion; if he will joyne any thing with him, if he will joyne *God*, and credit together, *God*, and riches together, *God*, and pleasures together, he will never keepe close to him: for one time, or other there will fall out a separation between *God*, and these things, and who-soever doth not resolue thus with himselfe, I will be content with *God* alone, though he strip me of all things in the world, I say, he will never keepe close to the *Lord*, but his wayes will be vneven towards him.

5  
Apostasie the  
ground of it.

The young man, in the *Gospel*, would never haue gone away sad, if he had thought *God* had beene *All-sufficient*: but he thought, when his riches were taken away, that somewhat was taken from him, that belonged to his happines, that he could not haue beene so well without it. Againe, *Abraham*, on the other side, would never haue beene willing to haue offred *Isack*, if he had not thought that

that God was *All-sufficient*: as we see *Heb. 11. 19.* It is sayd there, that, though *Isack* were the sonne of the promise, yet he willingly offred him; why? for he thought God was able to raise him from the dead againe, from whence he also after a sort received him: As he received him from *Sarabs* dead wombe, so he thought, he might be raysed againe from the dead ashes. What was the reason that *Paul* served the Lord with a perfect heart? You see in *1 Tim. 4. 10.* that he trusted in God, and therefore (saith he) we labour, and suffer rebuke; those are the two parts of new obedience, (to doe, and to suffer) and therefore, saith he, we doe it, because we trust in the living God: that is, We trust in him for all things: I belecue him to be *Almightie*, and *All-sufficient*, every way, both to defend me from all evill, and also to provide all good things for me, and therefore I serve him, and labour in his service, and suffer rebuke. What was the reason, on the other side, that *Demas* turned from the Lord? was it not, because he thought there was not enough in him? and therefore saith the Text, he embraced this present world: the way therefore to keepe our hearts perfect with God, is to consider well the great power of God, and the great goodnesse of God, for in these two his *All-sufficiency* towardes vs consists; Consider his mightie power, and say thus, with thy selfe, he is able to doe all things for me, consider withall, the greatnesse of his goodnesse, and mercy, and say, he is my Father, he is willing to doe all things for me. Indeede, that conclusion we should set downe with

*Heb. 11. 19.*

*1 Tim. 4. 10.*

The parts of obedience.

How to keepe our hearts perfect.

Our present  
estate best  
for vs.

Digress.

with our selues, (if any thing be not done, if we want any thing, if any crosse lie vpon vs at any time,) to be readie to say, this is not because the *Lord* cannot doe it; for he is *Almightie*. Againe, it is not because the *Lord* will not doe it; for he is as infinite in loue to me, as he is in power: What is the reason of it then? because it is not best for me. So should every man say, if there be any want, if there be any crosse, it is best for me. It is better for thee, it may be, to be in a low estate, then to be in a high: it is better for thee to be pinched with povertie, than to liue in abundance, it is better for thee to lie vnder temptation, (though it be a great vexation to thee for the present) then to be freed from it: it is better for thee, (it may be,) to haue meane gifts, than to haue high gifts: it is better for thee, to be in a low place, than to be in eminent place: it is better for thee, to be crossed in thy name, in thy estate, it is better for thee to be sicke in bodie, it is better for thee to be troubled (sometime) in minde, than to be freed from it. *Beloued*, this we must come to, and yet we must thinke the *Lord* to be *All-sufficient*. For if it be so, thou oughtest to say thus with thy selfe, it is best for me to be so. You will say, how shall wee doe to be perswaded of it? There are many cases, wherein we are in such a condition, which wee thinke worst for our selues, which many times is the best, nay, alwayes it is best for every man that is in covenant with *God*. For this rule must be kept, he is *All-sufficient* to his children, and they finde him so, he hath performed it, and made it good

good to their experience, and therefore, whensoever they find any want, it is best for them to be so: It is not either defect in the power of God, or in the love of God: For example: *Abraham* thought it a hard thing, a great crosse, that he was put to expell *Ishmaell* his sonne, whom he loved; Was it not better for *Abraham*? had he not another sonne that was fitter for him, borne of his owne Wife? And so *Moses* thought it a hard thing, to be barred from comming into the land of *Canaan*; but what lost he by it? was he not led into a better *Canaan*, into *Paradise*; into a more glorious condition? So likewise, when he went downe into *Egypt*, if he had had a tongue of eloquence given him, to his will, that would haue satisfied him; but was it not better for *Moses* to haue a stammering tongue, and yet to haue the worke done as well, *Aaron* and he being joynd together? For by that meanes, *Moses* was kept humble, and his love likewise was increased. For that mutuall indigence knits men together, when they haue need one of another. In like manner, *David* had an exceeding great desire to build the *Temple*, when it was not the *Lords* will, that he should doe it; was he a looser by it? *David* was at that time not fit to haue done it, he was not able to haue done it, as circumstances were; but was he a looser by it? had not he a house built him, as well as if he had built the house of God? had not he as great a reward, as if hee had performed it? So likewise in the losse of his childe, it was exceeding grievous to him, yet, was it not better that

*Instances.*

Nothing lost  
by obeying  
God.

that childe should be taken away, and that another should be given him, that was legitimate? Did not the *Lord* recompence it abundantly to him, when *Salomon* was given to him in his stead? And so *Paul*, hee was exceeding desirous to be freed from that temptation, which no doubt, was very grievous to him, that did gall, and vex his minde continually, even as a *pricking of the flesh* doth: yet it was much better for *Paul*, it was not because *God* was not *All-sufficient*, either in power, or in loue to him: but he was an exceeding great gainer by that meanes, he was emptied of himselfe: for that is the scope of *God*, in the wayes of his providence towards his children, even to magnifie himselfe towards them, which cannot be without emptying them of themselves, by discovering to them their owne insufficiencie: and that is done partly, by affliction, and partly by sinne, but chiefly by sinne, because that workes more immediately vpon man, it makes him to see how little excellencie, and how little worth, there is in him: it makes him againe to see the glorie, and the power, and the purenesse of *God*, to magnifie him, and to humble himselfe, this *Paul* got by it, and it was better for him, he was in a better condition by it. Therefore, I say, this conclusion must be set downe, that the *Lord* is *All-sufficient*, & when we fall short of any thing that we desire, lay it not vpon *God*, that the *Lord* is short of his performance, of any promise, that he *compasseth vs not about with mercie, on every side*, as much as we need, that he *delivers vs not from every euill*: for

The meanes  
of emptying  
man of him-  
selfe.

tor he will make that good alway, that *no good thing shall be wanting to them that lead a godly life*: He is a *Sunne* and a *Shield* to them. And whensoever it is otherwise, it is because it is not best for them: but this is a digression; the thing we haue to doe (for all this is but a preparation) is to perswade you now that the *Lord* is *All-sufficient*: as we told you, we handle this poynt first, because it is a preparatiue to the rest: It shewes you of what moment it will be so to be perswaded, and of what euill consequence it is, not to be so perswaded. Now I will adde a word of the second poynt; that

*GOD is All-sufficient.*

To proue that he is so, I will propound to you but these two reasons;

First, consider that all that is in the creature, all the comforts, all the excellencie, all the beautie that is to be found in them, it is but borrowed, and derived: *God* is the primitiue, he is the originall, he is the first, the vniuersall cause, the generall cause of all: hence we gather this, that there is an *All-sufficiency* in him, and in him onely; he is *All-sufficient*, exclusiue: so that no creature hath any sufficiencie at all in it selfe: for, you must know, that the creature addes nothing at all to his sufficiencie, but all sufficiencie is comprehended in him; for if they be all derived and borrowed things, then they are in the creature, but as farr as it pleaseth him to communicate the

*Doff. 2.*  
God is All-sufficient.

*Reas. 1.*  
The excellencie of the creature is borrowed.



Jer. 2. 13.

The comfort  
in the Crea-  
ture is

1

Derived.

2

Mixed.

3

A dead com-  
fort.

4

A broken  
Comfort.

sane to them : now that it is so, see *Jer. 2. 13.* *My people (saith the Lord) have committed two evils, they have forsaken me the fountain of living waters, and (secondly) have digged to themselves pits that hold no water :* Where we may briefly observe : First, that *God* is the spring, from whom all comforts come originally, the *pits*, you know, have the water, but borrowed and derived from the *fountain*; secondly, there is something in this, that he calleth them *pits*, that is, the comfort in the creature is a mixed comfort, it is like water in a *pit*, it is muddie, and not pure and cleare, like the water in the fountaine : That is, the comfort that comes meerely from the creature (if you receive any comfort in the creature, if *Gods* hand be not in it) it is alway mixed with some sorrow, with some evill, but if it come from the *Lord*, it is a pure comfort : *he giues riches, and no sorrow with them.* Thirdly, the comfort that is in the creature, it is but a dead comfort, compared to that which is in the *Lord*, and therefore he is sayd to be a fountaine of living water, that is, running water. The comfort that is in the creature, it is able to doe little, it is quickly spent, and when it is spent, there is no more in it : but the comfort that is in *God*, it is like water that commeth out of the spring, which is still renewed from day to day, and therefore it is called living water, there is no end of it, but still it flowes more and more. Last of all, they are broken pits that cannot hold the comfort that they haue, though there be comfort, yet it is like liquor in a brittle glasse, that is not able

able to hold this comfort in the creature, it is but borrowed comfort, and therefore we see 1 Tim. 6. 17. (where an instance is given of riches) *Charge those that are rich in this world, that they be not high minded, that they trust not in uncertaine riches, but in the living God, that giveth all things abundantly to enjoy.* Marke (you shall see there the difference,) that they trust not in uncertaine riches, but in the living God, that is, riches are but dead things, God is the living God: they are able to doe but some things for you; God gives you all things, and gives abundantly. And againe, if riches doe something, yet the enjoying they are not able to give; but the Lord gives vs all things abundantly to enjoy. Now, when we consider, that whatsoever is in the creature, it is but a borrowed and derived comfort, then the sufficiency is wholly in the Lord, he is the God of all comfort; as the Sunne is the cause of all light, whatsoever the ayre hath, it is derived from the Sunne, so whatsoever is in the creature, it is derived from God: and therefore this is one ground, why wee should perswade our selves, that he is *All-sufficient*.

The second, is this, he is *All-sufficient*, because he onely can be the author of good and evil: that (you know,) which can doe neither good nor evil, there is no sufficiency in it at all. Now it is the propertie of the Lord, to doe both, as we see Ier. 10. 5. a place worthy our consideration; *The Idols stand up as a palme-tree, but they speake not: they are borne, because they cannot goe; feare them not, because they can doe neither good nor evil*: This is the ar-

1 Tim. 6. 17.

*Simile.*

*Reas. 2.*  
God onely  
the Author of  
good & evil.

Ier. 10. 5.

gument, whereby the *Lord* proveth them to be Idols, because they can do neither evill nor good: as if he should say, if they could doe either evill or good, they were *Gods*, and not Idols. The same we may apply to any creature, considered in it selfe, without the influence and concurrence of *God*: If it were able to doe either good or evill, you might worship it as *God*, for *God* onely can doe good and evill of himselfe. *Beloved*, if we could bring our hearts to this perswasion, that it is the *Lord* onely, that can doe good and evill, we would then cleave to him, it could not be, that we should depart from him vpon any occasion, for that which is able to doe neither good nor evill, wee contemne: if your opiniōs were such of the creature, that it were, without *God*, neither able to doe good nor evill, you would never turne from *God* to any creature, vpon any occasion: for certainly, he is able to doe both good and evill, he onely can make every mans life, comfortable, or uncomfortable; it is his prerogative royall, it belongs to him alone. In *Mat. 5.* it is sayd, a man is *not able to make one haire white, or blacke*; so small a thing he is not able to doe: and in *Luk. 11.* it is sayd more plainly, if we be not able to doe the least thing, we be not able to doe the greatest. You know that place *Amos 3.* *shall there be evill in the Citie, and the Lord hath not done it?* The Scripture is plentiful in this; I should loose time to vrge places; I say, there is no creature in heaven or earth, that is able to be the author of the least good, or the least hurt.

*Matth. 5.*

*Luk. 11.*

*Amos 3.*

But

But you will say to me, we find it otherwise in experience; we finde that they are able to doe vs good, and to doe vs hurt.

You haue an answer for that, *Ioh. 19. 11.* when *Pilate* saith to our Saviour, *haue I not power to crucifie thee, or to loose thee?* He answereth, no: thou hast none at all of thy selfe: Indeed, thou hast a power, but it is *given thee from above*, thou hast not a jot more then is distributed to thee: if you compare that with *Act. 4. 28.* you shall see it was so: *Pilate* and *Herod* joyned together, to doe whatsoever *God* had appointed before: they did not the least evil, but *God* had appointed it: And so it is with all the creatures, the principall creatures, that we haue to doe with, and that we see before vs, even men, they doe vs not (without his commission) the least good, nor the least hurt. When *Shimei* cursed *David*, you know, what expression he vsed; *the Lord hath bid Shimei curse*, as if he should say, neither *Shimei*, nor any man els in the world, could moue his tongue, if *God* did not say to such a man, goe curse him, goe and reproach him. It is sayd of *Pull* and *Tiglab-pilesar*, Kings of *Assyria*, that the *Lord* stirred them vp, & they carried his people away captiue: if *God* had not stirred vp their spirits, they had not done the least thing. You know, oft it is sayd, the King of *Asshur* the *flasse in my hand*; and so *Cyrus* is sayd to be his servant, he stirred him vp, he was his Shepheard, to doe whatsoever he desired to his sheepe. *I/s. 44.* Now if a man be able to doe nothing, but as farre as *God* sets him on worke, then much lesse can o-  
ther

*Ob.*

The creatures haue no power but from *God*.

*Ans.*

*Ioh. 19. 11.*

*Act. 4. 28.*

*I/s. 44.*

All GODS  
Commande-  
ments groun-  
ded on reason.

ther things, as riches, and the like, they can doe no more then men can doe: for what serue they for, but to set men a worke. so, honour, and credit, and estimation, which men so much esteeme, they can doe no more then men can doe; for they set men on worke to doe good, as reproach sets them on worke to doe hurt. Now if there be no man, nor no creature in heaven or earth, that can doe good or hurt, why should we be servants to men? why should we be subject to carnall delights? to carnall feares? to carnall hopes, and the like? surely, it is hence, we over-value the creature, we thinke it is able to doe something, we thinke that there is some sufficiency in that, and not *All-sufficiency* in God: certainly, all the Commandements of God, are grounded vpon cleare reason, if we were able to finde it out: But now when the *Lord* requires at our hands, that we worship him altogether; *Thou shalt haue no other Gods but me*, thou shalt serue me onely, thou shalt bestow thy selfe wholly vpon me, thou shalt be perfect with me, as you see here: surely, it is vpon this ground, thou shalt haue all from me, and therefore thou shalt doe all to me. If any creature were able to doe good or hurt, without the *Lord*, if they had any part or portion with him in being authors of our good, certainly, they should haue a portion of our service: for there is reason and equitie in it, that that which doth vs good, in such manner, we should seeke vnto it, we should serue it: and likewise, if it could doe vs hurt; but now in that the *Lord* challengeth all to himselfe,  
(I say)

(I say) it is vpon this ground, *I am All-sufficient*: there is no creature is able to adde to me more or lesse: and therefore consider the ground of it, and let the equitie of it establish your hearts to be *perfect* with *God*, that he onely is able to make your liues comfortable, or vncomfortable. Put the case, a man hath a great addition to his estate: put the case he hath much credit, and esteeme among men: put the case, he haue the fauour of Princes, that are most able and powerfull among men: if the creature be able alone, to doe neither good nor hurt, they shall not make the least addition to his happines; and if it be so, why should we esteeme it so much? if on the contrary side, it turne against vs, it shall not doe vs the least hurt.

Should not this free vs, from fearefull perplexities, from vaine hopes, and vaine feares? should it not keepe our hearts *perfect* with *God*, if we were thus perswaded? for, what are all the creatures? are they not like servants in the great house of the world, and we as children? and the servants are all at the Maisters command, to doe whatsoeuer he hath appointed: if we want any thing, he can appoint them to provide for vs; there is not any creature in heaven or earth, that stirreth without a command, without a warrant from the Master of the house: if he doe command them, they goe: they are readie and nimble to doe vs any service: this is the nature of all the creatures we haue to doe with. Thinke with your selues then, it is no great matter for them; if the Maister of the

F

house

*Simile.*

The creatures  
Gods servants  
at his com-  
mand.

Joel 2.

The Creature  
cannot helpe  
to eternall  
happines.

They helpe  
but in parti-  
cular cases.

house be our friend, they are all at his command; you know those mean creatures, the *Caterpillers*: are they not all the *Lords* host, that goe and come as he bids them, as *Joel 2*? So the meanest creatures, the fire, and the ayre, and whatsoever they are, they are all at the *Lords* command: and therefore thinke not, that the creature is able to doe any thing for vs.

There are but two things that we need in, one is our everlasting happines; the other is for the things of this life: for the first, there the creature by fruition of it selfe, is able to doe nothing, there it is wholly excluded, for it is inferiour to vs. Besides, there is a curse vpon the creature, there is an emptinesse in it: besides, *it is vnder the Sunne*, and therefore it cannot helpe to the happines, that is about the Sunne. These arguments you shall find in *Ecclesiastes*. Besides, it is temporall, whereas we must haue an eternall happines; for our soules are eternall, and therefore, for eternall happines: for the chiefe good of man, the creature is nothing at all, it helpeth but in particulars.

Take credit, it doth but helpe against ignominy and obscuritie: learning doth but helpe against ignorance: health is but a remedie against sicknesse, and distemper of bodie: riches are but an helpe against povertie: and so goe over all the creatures in the world. But the *Lord* is vniuersally good, he giues vs all things, and therefore *godlines is profitable for all things*: he giues vs all things to enioy: that is, he fills the soule of man every way, not *Beloued*, that simply an infinite



nite object is necessary, as it is usually understood, (I see no ground for that) I see it not necessary, that a finite facultie, should haue an infinite object, if that which is proportionable be enough; but this I affirme, withall, that vnlesse God were infinite, he could not satisfie the soule of man, for this is the nature of the soule, if it finde a bottom in any particular, it passeth over that, and hasteth after more, and, therefore, in all particular Creatures (you see) when we haue had once tryall of them, when we haue had the inioying and possessing of them, we leaue them and seeke after that which we want. Now the Lord giues vs satisfaction, because the contentment, the happinesse, that we haue from him, is without a bottom, it is without limits, that, when we haue had never so much, still there is more to be found in him; and hence it is, in regard of that vniuersality that is in him, he hath all things in him, he is *All-sufficient*, and, in regard of the latitude, for when we enjoy never so much, still there is more behind in him, and therefore he onely hath to do in that busines, in making vs eternally happie, in giuing vs that *summum bonum*.

For the second, the helpe that the Creature giues for the things that belong to this life: there, I confesse, the creature hath somewhat to doe, but it doth it as an instrument, and if it doth all as an instrument, then the creature doth nothing in a manner; wee thanke not the hand, but the mind within that moues the hand to doe a good turne, much lesse do we thanke a dead, inanimate

No finite thing, can satisfie the Soule.

The creatures Gods instruments.

*Simile.*

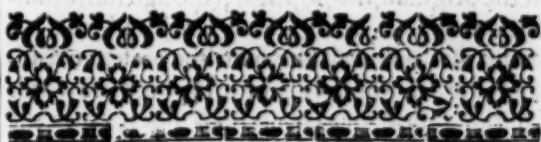
instrument. Let vs looke vpon every creature, and every man as *Gods* instrument; when any man doth you a kindnesse, when any man doth you a fauour, or doth you good, say as the Scripture phrase is ; *The Lord hath given me fauour in his sight; he stirred up his spirit.* And so, when he doth vs hurt, say such a man is but a meere *vi*all, an instrument, whereby the *Lord* hath powred out some part of his displeasure vpon me. This will cause your eye to be vpon the *Lord* altogether; you will over-looke men, not regarding preferment, or advancement by them; nor the contrary; for in all these things, they are but Instruments.

So much for this time.

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F I N I S.

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THE  
SECOND  
SERMON.

GENESIS 17. 1.

*I am GOD All-sufficient.*



He second doctrine that we haue delivered out of these words, and are now to insist vpon, was, that

*God is Almighty, or All-sufficient.*

I put them both together; for, the word, in the originall, signifieth as much, *Elshaddai*, *El* signifieth the strong, the mightie God, and *Shaddai*, properly signifieth, *All-sufficient*; when one hath all in his owne compasse, that he needeth not goe out to fetch in, or borrow any commoditie, any comfort, or any advancement, or any excellencie from any other, and, therefore that is the fittest translation, and most agreeable to the word,

in the originall, *All-sufficient*, (though some translations haue it, the *All-mightie*) and, this is a poynt that will we'll sute with the present occasion of the *Sacrament*; for, as I told you, these words containe the *Covenant* on both sides, sayth the *Lord*, this is the *Covenant* that I will make on my part, *I will be thy God*; and I will tell you what a *God* I will be vnto you, *I will be a God All-sufficient*. That is; you shall haue all things in me that your hearts can desire: The *Covenant*, againe, that I require on your part, is, that you be *perfect with me*, that you be *vp-right*, that you be without *hypocrisie*; for so the word signifieth in the originall, that the heart be single, so that though a man be subiect to infirmities, yet, if he haue a single heart, an *vp-right* heart, the *Lord* accepts it; and therefore, when you are to take the seale of the *Covenant*, how can you be better exercis'd, and prepared for the worke, than by considering the *Covenant* it selfe? that is the poynt then, that *God* is *Almightie*, or *All-sufficient*, wherein two things are to be considered;

Two things  
considerable.

I

That *God* is  
*All-sufficient*  
in himselfe.

First, that the *Lord* is so in himselfe.

Secondly, that he is so to every one of his children.

Difference be-  
tween the *All-  
sufficieny* in  
*God*, and that  
which is in the  
Creature.

First, I will shew that he is so in himselfe; for, except he haue an *All-sufficieny* in himselfe, he cannot communicate it to another. Though this be a poynt that we all belecue, yet the opening of it will not be vnprofitable to you, and, therefore, you must know, that he is *All-sufficient*, not onely as the creature may be *All-sufficient*: for there

is

is this difference betweene him and the Creature.

The Angels and blessed men, and other Creatures, they, in their kinde, may haue an *All-sufficiencie*, but it is such an *All-sufficiencie* as belongs to them, in such a spheare, and such an order, and measure: as the Creature, that hath all things belonging to the life that it leads, it hath an *All-sufficiencie* sutable to it selfe: a beast, that hath all things belonging to the life of a beast, hath an *All-sufficiencie* fit for it, & so hath every creature else, when God will make it happie, but the *All-sufficiencie* that is in God, is different from it in this, that he hath a simple *All-sufficiencie*. That is, Take all things that you can possible take, take them all without comparifon, take them without all limits, and so he is *All-sufficient*, that is one difference.

The second difference is this; that the creature, though it haue an *All-sufficiencie* within its owne compasse, yet that which it hath it cannot communicate to another. The Angels that are blessed themselues, they cannot make others so. A man that hath excellent gifts and graces himselfe, he cannot convey them to another, but that is the propertie of God, that is peculiar to him alone, that he can make another *All-sufficient*, he can cause another to partake of that *All-sufficiencie* that is in himselfe; this is the difference betweene God and the creature. Now, to make it euident to you that he is *All-sufficient*, you shall know it by this.

1  
Difference it  
is limited in  
the creature.

2  
It is incommu-  
nicable.

First,

*Reas. 1.*  
God is without mixture.

1 Ioh. 1.

*Reas. 2.*  
He is without composition.

*Reas. 3.*  
He is without number.

First, in that he is most simple, without all mixture, as we say, that is, *perfect*: for *perfection* and *All-sufficiencie* are all one. Perfection is that, whereby a thing is made vp, so that there be nothing wanting to it; first, therefore, he is *perfect* in that he is without all mixture, we say, that is *perfect* gold, that hath no mixture of drosse in it; that is *perfect* wine, that hath no mixture of any thing besides; and in that the *Lord* is simple and most pure of essence, it must needs be that he is *All-sufficient*, that he is most *perfect*, as it is 1 Ioh. 1. *He is light, and there is no darknesse in him.* That is. There is no mixture of any thing in him.

Secondly. As he is without mixture, so he is without composition; wheresoever there is composition (as there is in every creature) there is some imperfection: for, where there is composition, there are parts, and wheresoever there are parts, there must needs be imperfection: for the part wants something of the whole; but in the *Lord* there are no parts, he is without composition, and therefore he must needs be most *perfect*, and most absolute, and *All-sufficient* in himselfe.

Thirdly. As he is without composition, so he is without number: for all number, and all multiplying, ariseth from imperfection: for if one would serue the turne, what needed more? And, therefore, he, being one, simple one, must needs be *All-sufficient*, for there is no multiplying in him, and, therefore, there is no signe of imperfection.

Fourth-

Fourthly. As he is without number, so he is without any passive power. If he had any passive power in him, (as every creature hath,) he were capable of receiving something that he hath not, but the *Lord* is not so much as capable of it; for, if there be no receptive power, no passive power in him, it is impossible that any more should be put, or infused into him, or imprinted, or stamped in him, then is in him already. And, therefore, he is all in act. There is nothing in possibility in *God*.

*Reas. 4.*  
He is without  
passive power.

Fifthly. He is *autarkes*, (I finde no word to expresse it so well,) that is, whatsoever he is, he is it of himselfe, whatsoever the creature is, it is borrowed, all the excellencie that it hath is borrowed, and derived, and is a participated excellencie and therefore there is imperfection: for alway when one hath any thing from another, there is an indigence, in the thing, of it selfe, there is a want: if a man have enough at home, he will not goe out to borrow. Now, the *Lord* whatsoever he hath, he hath it of himselfe, and, therefore, in *Jer. 2.* he calls himselfe, *a spring of living water*, whereas all the creatures in the world are as *Pits*, and *Cisterns*. That is. Such as haue it borrowed, he hath it of himselfe, and therefore he is *All-sufficient*, which no Creature is.

*Reas. 5.*  
His excellencie  
is of him-  
selfe.

*Jer. 2.*

Lastly. He is without all causes, and is himselfe the cause of all things, *Rom. 11. 36. And what hast thou that thou hast not received?* This may be sayd of every creature: and if *God* haue given to every creature all that is in it, that there is no excellen-

*Reas. 6.*  
He is without  
any cause.  
*Rom. 11. 36.*



*Simile.*

2

That God is  
*All-sufficient*  
to vs.

Which con-  
sists in two  
things.

Gen. 15.

I

To keepe vs  
from evill.

cie, no happinesse, no gift, no comfort, no blessing that any Creature hath, but it is from the *Lord*, then he himselfe must needs haue it in a greater measure. As the *fire*, that makes any thing hot, must needs be hotter it selfe, and the *Sunne* that enlightens other things, must needs be more full of light it selfe; so is the *Lord*, since all that is in the creature, is taken from him, he himselfe must needs haue an *All-sufficiency*, he must be full of all things; and this shall be enough to shew you that the *Lord* is in himselfe *All-sufficient*.

Now that he is so to vs. First, we will shew you wherein this *All-sufficiency* consists to vs, then we will make that good, that he is to every one of his children *All-sufficient*. His *All-sufficiency* towards vs, consists in these two things, as you shall see *Gen. 15. Feare not Abraham, I will be thy Buckler, and thy exceeding great reward.*

First, in that he is a *Buckler*, to keepe vs from all evill, that is one part of his *All-sufficiencie*, which he communicates to vs, that he will suffer no evill to come neare vs, he is a *Buckler* that compasseth vs round about: that speech is delivered vpon this occasion, when *Abraham* had gone out to warre against those Kings that came out against *Sodom*, the *Lord* delivered him, and after this deliverance he tels him, *Abraham*, sayth he, as I haue dealt with thee at this time, so feare not, when thou fallest into the like distresse; for, *I am thy Buckler*, I will defend thee from all evill, as I haue done from this. Now, he is such a *Buckler*, that no creature can peirce through, he is such

a Buck-

a Buckler as covers vs all over, he is a wall of Brasse, as it is expressed in *Ier. 1. 18.* and not so onely; but he is said to be a wall of fire about his children. That is. He is not onely a wall that keepses them safe, but a wall of fire to consume all them that come against them: for a fire, you know, doth not onely defend those that are within the compasse of it, but it burnes those that come neare it: Such a one is God to his children; And that is one thing wherein his *All-sufficiency* consists, that God communicates to them.

*Ier. 1. 18.*

The second is, in filling them with all comfort, which is expressed in *Psal. 84. The Lord will be a Sunne, and a Shield*; he will be a *Shield* to keepe off evill, and a *Sunne* to fill them with all comfort. *I am* (sayth he) *thy exceeding great reward*. As if he should say, *Abraham*, whatsoever is in me, all that I haue, all my attributes are thine, for thy vse, my power, my wisdom, my counsell, my goodness, my riches, whatsoever is mine in the whole world, I will giue it for thy portion, I and all that I haue are thine. And might he not well say, he was an *exceeding great reward*? Who can vnderstand the height, and breadth, and length, and depth of this reward, *I am thy exceeding great reward*? That is. Thou shalt haue all kinde of comforts in me, & thou shalt haue them in the highest and greatest measure. And in these doth Gods *All-sufficiency* consist, that God communicates and deuotes to vs from himselfe.

2  
Filling vs with  
all good.  
*Psal. 84.*

Now to shew that he is so, you must vnderstand not onely that the Lord is wholly *All-sufficient* to

his children on the one side. That is. He brings all comforts with him, but this must also be vnderstood, that in the creature, on the other side, there is no sufficiency at all. It was the poynt I began to touch vpon the last day; I will now open it vnto you more fully.

There is no  
sufficiencie in  
the Creature.

*That in the Creature there is no sufficiency at all,  
and in the Lord there is All-sufficiencie.*

We will not dis-joyne them, but handle both together; ( for it would be in vaine for me to proue the *Lord is All-sufficient*, ) but the great deceit, which preuailes with the hearts of men, is this, that they thinke there is something to be had in the creature of it selfe. And, therefore, we will spend those Arguments by which we will proue this chiefly, and convince you of it, that there is nothing in the Creature, no stabilitie, no sufficiency, it can doe you, of it selfe, neither good, nor hurt, as we told you the last day. All the good and hurt that the creature can be supposed to doe, it stands in one of these two things. Either, in making vs happie, or miserable; Or else, secondly, in affording vs subsidiary helps, such as we haue neede of, vpon occasion. In neither of them the Creature of it selfe, is able to doe any thing. You must remember ( that which we then delivered ) that the Creature is not able to doe any thing in the matter of our happinesse.

The Creature  
can doe no-  
thing, of it  
selfe, to make  
vs happie.

Because

I

It is inferior  
to vs.

First. Because it is inferior to vs, and that which is inferior cannot adde to that which is aboue it.

Secondly,

Secondly. Because the Creature is accursed; there is a curse lyes vpon the Creature, there is an emptinesse, and a vanitie in it, and that which is emptie in it selfe, can giue no fulnesse to vs.

2

It is accursed.

Thirdly. The Creature is *under the Sunne*, and therefore you haue that phrase so often repeated in Ecclesiastes, *All things under the Sunne, are vanitie and vexation of spirit*. Now the happinesse that we seeke for, is aboute the Sunne, which the Creature is not able to reach.

3

It is vnder the Sunne.

Fourthly. The Creature is corporall, the minde is spirituall, it is a spirit, and therefore it can receiue no happines from it; therefore in Heb. 12. we are sayd to goe to the *spirits of perfect men*, as if that were a sutable converse for a spirit.

4

It is corporall.  
Heb. 12. 23.

Fifthly. It is temporary, whereas the soule is immortall, it is not able to run the course with it to its journeyes end, but it leaues it in the middle way, and therefore it is not able to make it happy.

5

It is temporary.

Besides. As I told you then, the Creature is finite, and therefore it is not able to fill the soule; God is infinite, and therefore is able to doe it. That no Creature can doe it, we see in continuall experience. Take any comfort that you finde in the Creature, and, when you haue enioyed it, still you want some-what, and you would haue more: But when you come vnto the Lord, & enioy him, when your hearts are filled, still there is somewhat beyond in him, there is no stop, there is no restraint. And, therefore, he onely can make the soule happy. Now the ground of it, why he is onely able to doe it, is, because the soule is made for

6

It is finite.

Why nothing  
can satisfie the  
soule but God.

him, the soule is fitted for him, and therefore there is nothing els answerable, there is that constitution of the minde, that it will not be filled with any thing besides. The Lord might haue put the minde into such a frame, he might haue so constituted the soule of man, that the Creature might haue filled it, and satisfied it, & haue beene an adæquate object to it, but he hath not done so: for he made it for himselfe, and therefore, it is not filled but with himselfe. So much for that, that the creature in the matter of happines is able to doe nothing.

*Quest.*

But you will say to me; This is a thing of which we make no doubt; But what doe you say for ordinary vses, and for the vicissitudes of this life, is not the Creature, in these, able to doe good and hurt?

*Ans.*

The creature  
is not able to  
doe vs good,  
or hurt.  
Ier. 10. 5.

*Beloved,* as I sayd to you the last day, the Creature is not able, considered without the influence of the first moouer, to doe you the least good, or hurt; as the words are *Ier. 10. 5.* speaking of *Idols,* *they can do neither good, nor hurt, and therefore feare them not.* As if he should say; If they could doe you, either good, or hurt, you might feare them, and it is certaine, if any Creature were able, in manner aforesaid, to doe you any good, or hurt, you might feare the creature: for, *God* alters no Law of nature, that which is in it selfe to be feared, we may feare, that which is to be observed and regarded, we may regard it. Now, if any creature were able to doe good, or hurt, certainly, it were to be feared in regard of the hurt it could doe,

God al'tereth  
no law of na-  
ture.

doe, and to be regarded and observed in regard of the good it could doe. Then, againe, the Law of the *Lord* should be vnequall, if the *Lord* should require all worship, that the intention of the minde be wholly taken vp about him, & that we should haue an eye to the Creature, if the Creature had any selfe-part with him in doing vs good or hurt; for, if the Creature could doe vs hurt, we should not onely looke to *God*, that he should be a *Buckler*, but we should haue an eye vpon the creature. If a man should say, I will be a defence to you, I will keepe you safe; but I cannot doe it wholly, such a one stands by, that may reach you a blow, from which I cannot defend you; In nature and reason, a man will haue an eye to that man too, and so we would to the creature, if it were able to hurt vs: And so, likewise, for good, the *Lord* restraines not that, nor sayth, you shall haue a partiall happines, you shall haue no more thē is in me, though there might be something besides in the Creature; but he suffers our soules to be at full libertie, to seeke their happines to the vtmost, and, therefore, if the Creature did adde the least drop of happines, or if the least beame of happines did spring from the Creature, certainly, you might haue an eye vpon it, you might so farre worship it, and regard it; but it is wholly from the *Lord*: therefore, sayth he, let your hearts be onely fixed vpon me, let your eye be onely towards me, let your affections be taken vp about nothing but me, you shall spend all the strength of your soules in obeying me, and keeping my Commande-

Gods com-  
mand of see-  
king vnto him  
is equall.

*Simile.*

Gods will  
cannot be  
seen or  
felt long  
and

ments: for, there is none in the world that is able to doe you good, or hurt, but my selte. Now, to make this good to you, I will propound but these two things. First, That all the Creatures are absolutely at his disposing. Secondly, That when he hath disposed of them, when he hath distributed them to vs to afford vs comfort, yet they cannot actually comfort vs, without a speciall hand of his. Those two, being fully opened, will make this poynt good to you, that the Creature is able to doe you neither good nor hurt.

I  
The creature  
is fully at  
Gods disposing.

*Simile.*

First, I say, the Creature is fully at his disposing, that is, all the Creatures in this world (let a man cast his eye vpon the whole vniverse) they are all but as so many servants, which are in the *Lords* house, prepared to waite vpon his children, to convey such comforts to them, as he hath appointed them, so that there is not one creature in heaven or earth, stirres it selfe to doe you the least good, but when the *Lord* commands it, and saith, Goe, comfort such a man, goe, refresh him, doe him good; it stirres not without a warrant, and without a speciall command from him. The bread and meate, which you eate, nourish you not, except he say, goe, and nourish such a man; the fire warms you not; and so of all the Creatures else. Againe, when he doth command them, they doe it, and they doe it fully.

Men are Gods  
instruments  
to doe vs  
good and  
hurt.

So all the goodnesse that we participate of, both by good and euill men, all is from the *Lord*; either it is from his mercy, or from his providence; therefore we should learne to sanctifie the

*Lord,*



Lord, both in our hearts, and in our speeches, not by saying I haue gotten me fauour and friendship of such a man, but, the Scriptures expression is, *the Lord hath giuen me fauour* in such a mans eyes. So, againe, not by saying I haue procured the hatred of such a man against me, but say, *the Lord stirred vp such a mans spirit against me*, and so not by saying I haue gotten such and such things, but, as *Jacob*, *the Lord of his goodnes hath giuen me all this*, not *Laban*, nor my owne labour; if, in any enterprise you haue successe, say not, I haue done it, but say, as *Abrahams* servant sayd, *the Lord hath prospered my Iourney*. That is. The Lord doth all in all, it is he that commands all, it is he that disposeth all, I say, that we should sanctifie the Lord in our speeches, this is the language of the Scriptures; But, chiefly we should *sanctifie him in our hearts*. That is. Thus we should conceiue of him, and thus wee should thinke of every Creature; it will not be vnprofitable, if we draw this a litle neerer into particulars. That all the Creatures, are so at his disposing, that they stirre not a jot, but at his command, you shall see in *Eccles. 3.* the generall there set downe; *I know that whatsoeuer God shall doe, it shall be for ever, so it can no man adde, nor from it can no man diminish, for God hath done it, that men should feare before him.* (Marke) *I know that whatsoeuer God shall doe, it shall be for ever.* That is. The creature cannot alter any course that God hath set, neither at this time, nor at any other time, but it shall run in a constant course, like a strong streame that cannot be resisted, it shall

We should see  
God in the  
good and euill  
men doe vs.

Eccles. 3. 14.

In all things  
I know that  
God shall doe

Psalm 104

shall be for ever, *so it shall no man adde, and from it can no man diminish.* That is. The creature cannot onely doe no substantiall action, but, when the Lord hath done any thing, the Creature cannot adde the least thing to it, and as it cannot adde, so it cannot diminish, nor take away the least thing from any blessing that he bestoweth, nor any evill that he will doe, the creature addes not a jot to that evill, to that crosse, to that affliction, nor the creature mitigates not the crosse in the least degree, though you thinke it doth: But that we shall answer afterward. But why is this? *This (saith he) the Lord hath done, that men should feare before him.* As if he should say; they would not feare me, but they would feare the creature, and looke to the creature, if it were able to adde any thing, or to detract any thing, either to or from any blessing, or comfort, that we haue, or to or from any evill, or any crosse that lyes vpon vs. Now, that it is so, that the creature is thus guided and disposed by him, that it is able to doe nothing without him, we will not instance in the vnreasonable creatures, which you all beleue wel enough to be at his command, but we will instance in those that seeme to be at the greatest libertie: that is, the wils and vnderstandings of men; certainly, if there be any liberty in the creature it is there, the will of man is so free a thing, the deuises of a mans heart, his turning of himselfe this way or that way, who can set any Rules to it? But in this the Lord guides all: take it in other mens hearts.

The wils of  
men guided  
by God.

Prov. 29. 26.

*Pro. 29. Every man seekes the face of the Ruler, but his*

*his Iudgement is from the Lord.* That is, Men are deceived in this, if they thinke the Ruler, as of himselfe, can doe any thing, though he seeme to haue much power, and abilitie, to doe some good, and hurt to men, if any else can; therefore, (saith he,) *men seeke his face*, but, he is not able to doe any thing, but what the *Lord* dictates to him, or permits him, what he prescribes to him to doe, what he sayth he shall doe; iust so farre he goes and no farther; for, the whole iudgement that a man hath, it is from him, it is from the *Lord*. That is, All the good and evill that he doth, that minde of his, from whence it proceedeth, is guided and fashioned by the *Lord*, vpon every particular occasion, whensoever he hath to doe with vs, or wee with him: but that is for men that are without vs, for other men.

But, now, for a mans selfe: there is the same reason, indeed, of the one as there is of the other, but man thinkes he hath libertie, he thinkes hee can goe to such a place, or not goe; he can doe such a thing, or not doe it; it is very true, and therefore the *All-mightie* power of *God* is seene herein, which we are not able to comprehend, that when there is such a libertie in the soule, in the will of man, in the devices and thoughts of a mans heart, yet that they should be all so guided by him, that there is not the least stirring of them this way or that way, without his ordering and concurrence; even, as you see, Birds flying, they seeme to flie at libertie, yet that all should be guided and ordered by an overruling hand; Such  
are

2  
Gods power  
in guiding vs  
in our libertie.

Note.

Mans devises  
ruled by Gods  
purpose.

Prov. 19. 21.

are the wils of men, and that you shall see in these particulars ; when a man thinkes with himselfe, he consults with himselfe about a thing that lyes before him, that is in his owne power to doe, or not to doe, in this, sayth the Text, *Prov. 19. 21. Many devises are in a mans heart, but the counsels of the Lord shall stand.* That is, Though there be such varietie of devices, that he is able to cast things this way, or that way, and to reason to and fro, and to thinke with himselfe, I can doe this, and I can doe the contrary, yet, sayth he, looke what the Lord, by his counsell, will haue that man to resolve vpon, looke what issue he hath put to his deliberations, that counsell shall stand, and all those devices shall be guided and ruled by it, and not goe one step out of it.

Prov. 16. 1.

Come now to the counsels of a mans heart, when a man hath thought this with himselfe, I will speake or vtter this, or act that, as he hath resolved to doe, you would think this man hath power to doe it. *Prov. 16. There are preparations in a mans heart, but the answer of the mouth is from the Lord.* That is, Even when it is so neere, that, you thinke, there is nothing that can come betweene that a man hath resolved with himselfe, and sayth this will I doe, or this will I speake, saith the Lord, notwithstanding, this preparation, though you haue made all these readie, that now it is vpon the very poynt, on the act of execution, yet now, saith he, the answer shall be given, as I thinke meete : and, that which is sayd of answering, may be applied to all kindes of actions when a man hath thought

thought with himselfe, and hath made his heart readie, that all the wheelles of his soule are guided, and turned, and composed to effect such a businesse, yet the *Lord* comes betweene the cup and the lip, betweene the preparation and the execution, and he doth but that which the *Lord* would haue done. Thus it is in others, and this vse you may make of it, by the way; take a man that is full of good thoughts towards you, the *Lord* can turne it in an instant; take a man that is full of euill devices towards you, if the *Lords* counsell be otherwise, that shall stand; Put the case that the *Lord* suffer him to goe so farre as to resolue to say, I will doe some hurt, or I will doe some good to such a man, yet this preparation of the heart shall not stand, vnlesse it be the same that the *Lord* hath appointed; that shall be spoken, and that shall be acted; and therefore, you shall see what conclusion is gathered vpon it, *Pro. 20. 24.* sayth the wise-man there, *The steps of a man are ruled by the Lord, how can then a man vnderstand his owne way.* That is. A man, in the morning, when he riseth, and thinkes with himselfe, this and this will I doe, sayth he, deceiue not thy selfe, thy steppes are ruled by the *Lord*, thou takest not a steppe into any action, thou takest not a steppe into any good or euill to thy selfe, thou takest not a steppe into prosperitie or aduersitie, but it is ruled, and over-ruled by the *Lord*, so that a man cannot vnderstand his owne way. That is. He cannot say this, and this will I doe, but like that in *Dan. 5. 23.* *Him hast thou not feared, in whose hands is thy life, and all thy wayes.*

Gods Counsell shall stand.

Pro. 20. 24.

Dan. 5. 23.

*ways.* That is. Every thing that thou doest, every steppe that thou takest, every thing that befalls thee. This shall be enough to shew you, that man in his actions is at the disposing of the Lord.

All Creatures  
Gods Armies.

Isay 40. 26.

As for other creatures, if you will haue a prooffe for it, to make it euident to you, that no creature stirres without him, consider that in *Esa. 40.* speaking there of the *armies of the Lord*, they are called *the armies of the Lord*, because every creature is like a Souldier that stands vnder his Generall, readie to goe, readie to doe, and to execute whatsoever he commands. In the 26. Verse, *Lift vp thine eyes on high, and behold who hath created these things: he brings out their Armies by number, and calls them all by their names, by the greatnesse of his power, and his mightie strength nothing sayles.* This is the thing I would haue you obserue out of this place, that they are all Gods armies. Now an army consists of many particulars; take all the creatures vnder the cope of heaven, they are not single, you know, there are multitudes of them, there are many Beasts, many Fowles, many Fishes, sayth the Lord here, I call them every one by their name. That is. He knowes every one of them, notwithstanding, that infinite number of them, he knowes them every one: even as a Master knows every servant in his house, and can call them by their names; So, sayth he, every particular creature he knowes by name. It is a comfortable consideration, when you consider that there is not one of these, but the Lord knowes them by name, and they are his Instruments

struments to doe either good or hurt, as it pleaseth him; the sleepe that you take, the meate that you eat, the comforts that you haue, whatsoever is done by any creature, all comforts come from him: But this is enough for that. But, that wherein there seemes to be the greatest liberty, the greatest variety, the greatest changablenes, the minds of men, we see also are disposed by him. That is the first thing we are to shew, to make this good, that the creature can neither doe good nor euill; because though it doe both (for that there is such a thing experience shewes, that the creature doth good and hurt, and every creature sometimes comforts, and sometimes hurts and grieues, but that is at *Gods* disposing) and since it is an Instrument, and is in the hands of the *Lord*, as an Axe, or a Sword, or a Staffe, and is not vsed, except it be at his disposing; it appeares, that it is perfectly and absolutely subiect to the dominion of *God*.

But, now, when the *Lord*, hath sent such a creature to thee, and thou hast it before thee (that is the second thing) it is not able to comfort, nor hurt thee, without him. Put the case, the creature be pregnant, full of comfort, yet it is not able to giue downe that milke of comfort that is in it, except the *Lord* educe and bring it forth, except the *Lord* apply it in particular to thee. And the same I may say of any hurtfull creature; be it neuer so pregnant with euill, be it never so full of it, yet, it is not able to exercise it, it is not able to act that hurt it hath, except the *Lord* bring

The creature though it be present cannot helpe or hurt of it selfe.



bring it forth, except the *Lord* set it a worke, and vse it for such a purpose : as an *Axe* if it be never so sharpe, yet, if the Carpenter doe not vse it to cut such a Tree, to lop such a branch, it is not able to doe it.

Comfort ariseth from a fitnessse of the minde to the condition.

*Note.*

Now the ground of it, why the creature is not able to doe this, is from hence, that all the comfort that ariseth from the creature, proceeds from that sutablenesse and that agreeablenesse which is betweene the mind and it. That is; when the blessing and the minde are fitted one to another, as the sword to the sheath, or as the meate to the palate; then the creature comforts; but, if there be an vsutablenesse, a disagreement, a disproportion, betweene the Creature and the minde, now thou receivest no comfort from it: for what is it to thee? for comfort lyes not simply in any thing: but that is comfortable that agreeth with the appetite, and the desire of a man. Whatsoever it is, let the desire be what it will, if that which thou hast, suite with thy desire, it is comfortable; when a mans heart is sad, such actions as are sutable to that disposition, are pleasant; weeping is pleasant, and complaints are pleasant; musike grieues, because that is not sutable to the present disposition. And so in every thing else. It is no matter what thy condition is; but what sutablenesse and agreeablenesse is betweene thy minde and thy condition; if thou be in never so good condition, yet, except *God* make that and thy mind to agree, thou shalt receiue no comfort from it; if a man be in meane condition, if he be in prison, if he be

in the lowest estate, if he be in bondage, if he be in exile, wherefoever he is, if the *Lord* make but that condition and his minde to agree, it will be comfortable enough. And, therefore, hence comes the discomfort that is in the Creatures, when a man hath them, & enioyes them, it may be, those things which thou hast, are such as sute not with thee, somewhat there is that thou affectest, something that thou desirest, that thou hast not, and that thou canst not get.

As, for instance, *Haman* had an estate full of comfort, and of all kinde of blessings, yet there was not a sutablenes between his mind & that estate, one thing came betweene, *Mordecai* fate in the *Gate*, and, therefore, this availed him nothing. That is; Though there were all this together, yet since there was not a coniunction of the facultie and of the object, this availed him nothing. Why? because it was not sutable to his desire, there was something that he would haue, that his affections and appetite were set on, that if he had he should be well. And therefore, sayth he, all this avayles me nothing; that is his expreffion. So *Amnon*, he was the Kings son, and had all things that a Kings sonne might haue, yet all this was nothing, there was something els, that his heart was set on, that he had not. Many the like instances I might giue, but I neede not. Therefore, I say, when the *Lord* puts an vsutablenesse between thy mind and the comforts that thou hast, and suffers thee to haue an inordinate appetite, as women which haue good meate to eate, yet sometime doe long after

*Instances.*

*Hester* 4. 13.

*Simile.*

H

ashes

Inordinate  
desires make  
the life vn-  
comfortable.

The apprehension of the  
mind, maketh  
happie or miserable.

ashes and coales, and such things; so when *God* giues a man an estate, when he compasseth him about with mercies and blessings on all sides, yet if he suffer such an inordinate appetite to take hold of him, to desire some odde thing, some by-thing that possesseth his soule, he may haue the blessing, and haue it present with him, and yet receiue no comfort from it at all. Now, all this *Beloved*, tends to this purpose, that you may know, that it is the *Lord* that giues all good & euill, both in that the creature is at his disposing that doth it, and, not so onely, but, the efficacie of the creature (to exercise such an act of good or euill to vs, that we should receiue actuall comfort or discomfort from it) it is from him, and all, I say, chiefly ariseth from that dominion that the *Lord* hath over the spirits of men, it doth not lye so much in the Creature, as in framing the apprehension of the mind, and therein is seene the truth of this poynt chiefly that we haue now delivered, that the *Lord* onely is the Author of good and hurt, and not the Creature; because he guides the apprehension; for, if it be true, as it is most true, *Animus cuiusq;* &c. it is the mind and apprehension of every man that maketh his life pleasant, or it is the minde of man that maketh him happie, and not the thing, then the *Lord* that guides the minde, and that fashions the heart, he hath the onely hand in making the life pleasant. When thou hast gotten all thou wouldst haue, yet what is that, except thy heart be fashioned to it? This you shall see in *Psal.*

*PL 33. 13. 14. 33. The Lord looked downe from his dwelling, and from*

from his habitation, upon the men that dwell upon the earth, and fashions their hearts every one of them. (Marke) he fashions their heart. That is; A man hath such a frame of heart, such an apprehension of things, as it pleaseth God to give him: So that, take any estate or condition that a man is in (as you know there is a great varietie of conditions, to be rich, and to be poore, to be in prison, and to be at libertie, to be in health, and to be sicke, to be in honour, and to be in disgrace) these are, as it were, the severall moulds, into which the Lord casts men. Now, if he will frame the spirit to that mould, like soft clay to the seale (for that is an expression in *Iob*) I say, if he fashion the spirit to it, & make it pliable to the condition, to that mould, a man will beare and indure it well enough, he shall finde comfort in it, it will be nothing to him. And therefore the *Saints*, the *Apostles*, & *Prophets*, when God was with them to fashion their hearts to passe through the varietie of troubles, might say of themselves, *Non patimur &c.* They seemed to suffer, but in truth did not suffer. What was it to *Paul*, when he endured that state and condition that he did, when his heart was so fashioned to it as it was? Now, I say, in that the Lord hath this dominion over the spirits of men, hence it is that he makes a mans life comfortable. Put the case, thy hand hath gotten much, that thou hast gathered much wealth together, yet, you know *Eccles.* 2. 24. *There is no profit to a man, but that he eate and drinke, and delight his soule with profit after his labour, I say this also, that it was of the hand of God.*

H 2

That

Whence it is  
that sufferings  
are easie to  
the *Saints*.

*Eccles.* 2. 24.

*Quest.*

*Ans.*

God is Lord  
of the affecti-  
ons.

*Simile.*

Deut. 28. 75.

That is, All this is nothing, except a man delight in it, except a man enjoy the comfort of it, Well, but is not that an easie thing, when the mind and the state are put together? No, (sayth the Wiseman) *this is of the hand of the Lord.* That is, Except the Lord doe it by a speciall hand vpon the Creature, it is not able to doe it, except he fit the mind to the state, except he sute them together, it cannot doe it: so I may say of all things else. A hony-Combe may be very bitter to a man, his stomacke may be so disposed, as in a Feaver (you know) that which is sweet seemeth bitter; againe, that which is bitter may be sweete to a man; so those that are the greatest comforts may be bitter, and those things that may be bitter to other men, may be sweete to him. It is sayd of euill men, *they feare where no feare is.* That is, When there is no cause of feare, yet the Lord can so fashion their hearts, and so frame their apprehension, that they shall feare where there is no cause of feare, when they are but *laruæ et spectra*, shadowes of evils. Againe, another feares not when there is cause of feare. That is; Though things be put vpon him that are terrible, yet the Lord can take away that feare. And as we say of that affection, so I may say of any other, of joy, and gladnes, he fashions the heart, as we see *Deut. 28. 75.* where the Lord threatneth many Curses, & this is one amongst the rest, *You shall goe into a strange Nation, and there you shall liue.* A man might object thus; Though I liue in a strange Nation, yet I hope I may haue some rest and some comfort there. No, sayth the Lord, you must

must know this, that I haue dominion ouer the apprehension of your hearts and affections, when you come thither. *I will giue you trembling hearts, and sorrow of minde.* That is. Though there be comforts there, yet you shall not take comfort from them; and the reason is added, *for thine eyes shall sayle.* That is, When thou comest thither, I will put a restles vnquiet disposition into thee, that thou shalt not content thy selfe with the comfort thou findest, but shalt haue a longing desire to returne to thine owne home, and that thou shalt not be able to doe; so thou shalt haue a restles minde whilst thou art there. Thus I will follow thee with judgements. I am sorry, I haue stayde so long in the doctrinall part, the life of this poynt is in the vse and application of it; I will adde a little, that I may not wholly dismisse you without it.

And first, this vse you may make of it. If the Lord be *All-sufficient*; hence we should learne how to guide our comfort, how to guide our joy, how to guide our affections. That is. Labour to see that fulnesse that is in God, and that emptinesse that is in the creature; if the Lord be thus *All-sufficient, Beloved*, then let your hearts be satisfied with him alone, let them be filled with him, let them be so bottomed vpon him, and so strengthened by him, that you neede not to goe out from him to fetch in any comfort from any creature whatsoever; if the Lord fill the heart, it should strengthen you against all carnall joy. What neede you goe out to others, if you haue enough in him; it will

*Note.*

*Vse.*

How to guide  
our comfort.

The whole  
strength of  
our spirit  
should be be-  
stowed on the  
Lord, & why?

strengthen you against that expence of spirit, and of your thoughts, which you bestow vpon vaine things; for, we haue but a short time to liue in this world, the strength of our minde is the most precious thing we haue, the thoughts & affectiōs that we haue, the businesse, the actiuenesse of our mindes, we should be carefull to improue them, we should be carefull that none of this water run besides the Mill. That is. That it be not bestowed vpon things that are vnworthy of it. If the Lord be *All-sufficient*, why should you not bestow it altogether vpon him? Why should you spend it vpon the creature? Why should your minde be occupied about it? Why should you be so intent vpon them? Why should you be so subiect to carnall griefes, & feares, and carnall desires? Surely, all these should be taken vp about the Lord: for he lookes for it at our hands, *I am All-sufficient*: therefore let all these be bestowed vpon me.

And againe, as wee should learne to see this fulnesse in God, to haue our hearts bottomed and fixed vpon him, so we should labour to see the emptines of the creature. But, you will say, who doth not know that the Creature is emptie? that is no new thing, *Beloved*, it is certaine we doe not fully know it, if we did, what meane those complaints, and those griefes, that we take vp vpon every euill accident that fells out? for nothing is said to be emptie, but when you looke for a fulnesse in it; you say a Well is emptie of water, because you looke for water there? you doe not say a Rocke is emptie, for you do not expect it there:

So

*Quest.*

*Ans.*

We know not  
the emptines  
of the Crea-  
ture.

When a thing  
is sayd to be  
emptie.



So we may say of the creature, if we thought, and did beleue, that there were an emptinesse in it, we would never expect so much from it as we do. But, when we complaine and say, I thought to haue found such and such things, and I find them not, it is a signe that we looke for a fulnes there; and, therefore, let vs labour to correct that conceit, it will helpe vs against those griefes & complaints, to which we are so much subiect; let vs looke for no more in the Creature then is in it. All grieve and stirring of affection, ariseth from this expectation, this over-weening, this high prizing of the creature: if you finde inconstancy in men; why doe you looke for constancie in them? they are creatures; if you looke for stabilitie in your estate, and wonder why a change should come (I was heretofore rich, and now I am poore, I was honourable, and now I am in disgrace) why didst thou expect stabilitie in that which is subiect to vanitie? Things would not trouble vs, if we did not expect too much from them, if we knew there were an emptines in them; he that looks not for much from the Creature, can never be much deceived; he that looks for much from God, shall be sure to haue his desire answered and satisfied; he shall never fall short of his expectation. And therefore, labour to alter your conceits that way, that whensoever any thing falls out, you may not be troubled at it, you may not feare for that accident, for it ariseth hence, because you looked for more in it, then was in it. It is a saying that we haue in morall

Griefe comes  
from expectation  
frustrate.

We cannot expect too much  
from God.

Philosophie, that after a man is put into expectation of any thing, then every affection is stirred more vehemently, whereas had he not had that expectation, he would haue beene more quiet. Therefore, if we were perswaded, and convinced of the vanitie of the creature, and the emptines in it, we would never expect much from it; and, if we did expect nothing, our hearts would be quieted within vs, for all varieties of accidents that fall out; for, I say, it ariseth hence, that we thinke there is some fulnesse, some stabilitie in them, we are not fully perswaded of the vanitie of the creature, we thinke it can doe good or hurt. You will say; Is not the creature able to doe good or hurt? I will name but one place, besides that I named before, 1 Cor. 7. 30. *Let those that weepe be as those that weepe not, and those that reioyce as those that reioyce not, and those that buy as those that possessed not, and they that use this world as they that use it not, for the fashion of this world goeth away.* When the Lord giues such a precept as this, certainly there is a ground for it (as we haue often told you) that in all the Commandements of God, if they were open to vs, if we did see the ground of them, we would see that there were so much reason for them, that if God did not command them, you would see it best for you to practise them, you would see reason for it. Now, when the Lord bids them that grieue, to do it as though they grieved not, and them that reioyce, to doe it as though they reioyced not, I gather this from it that the creature can doe very little good or hurt; for,

*Quest.*

*Ans.*

1 Cor. 7. 30.

The Com-  
mandements  
of God ground-  
ed on reason

for, if the creature could doe much hurt; certainly, then we might grieue to some purpose; but, sayth he, let the evill be what it will, yet *grieue as though you grieved not*. That is; Let it be as good as nothing, that, as a man is said to heare as though he heard not, and to see as if he saw not, when he doth not intend the tale that is told, but yet he heares it: so sayth he, if you haue some griefe, let it be so small, so little, as if you grieved not; And so likewise for Ioy; Put the case, you had all the preferments, all the comforts and blessings in this world heaped vpon you, yet reioyce in these so remissly, as if you reioyced not. Now, it is certaine, if they could doe vs any speciall good, we might reioyce in a greater measure then so: but, when the Lord sayth, *reioyce as if you reioyced not*, it is certaine they can doe vs very little good. That is; So little as if they did vs no good at all.

But, you will say, it seemes they can doe vs a little good, whereas it was sayd before, the creature can doe neither good nor hurt.

We will answer that briefly; The meaning is this, that the Lord giues vs leaue to grieue a little, and to reioyce a little, so that it be in remisse manner, so that it be kept within bounds, but the creature can doe vs no good, nor no hurt at all of it selfe, but as it is disposed by the Lord, and therefore though it doe something, yet that is done by God, and not meere by the creature. So the rule holds good, though the creature doe something, yet seeing it is not of it selfe, but as it is an Instrument,

*Ob.*

*Ans.*

The Creature doth neither good nor hurt of it selfe.

ment, you may truly say, it is not the creature that hath done any thing, but the *Lord* hath done me good and hurt by the Creature.

*Quest.*

But, why then is it said, it is a little ? for this takes all away.

*Ans.*

The Creature  
doth little  
comparatiue-  
ly.

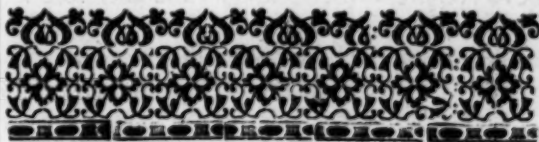
I answer, the meaning is this, it can doe a little. That is ; All the euill any creature can doe, it is but a little in regard of the eternall that *God* inflicts on the soule, it is as good as nothing in comparison of those eternall good things. As if he should say ; The things that belong to *God* immediately, the things that belong to the Kingdome of *God*, and to a mans salvation, the things that are spirituall and eternall, these are good indeede, and euills indeede, if any of these befall you, you must grieue exceedingly: for you haue great cause: for that can doe you great hurt, and so grace can doe you much good, for it tends to eternitie, it tends to set things even, or odde betweene almighty *God* and you ; and, therefore, in these things, let your reioycing be very great, and your griefe very great. But for any thing that belongs to this present life, it is exceeding small, it is as good as nothing.

So much for this time.

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F I N I S.

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THE  
THIRD  
SERMON.

GENESIS 17. 1.

*I am GOD All-sufficient.*



He next Vse we are to make of this, that *God is All-sufficient*, is, to learne to be content with him alone for our portion. This is a Vse both to those *that are strangers to the life of God*, and likewise to those that are within the *Covenant*; To those that are strangers, to bring them in, for the *Lord* propounds that but vpon reasonable conditions. It is true, he requires of you absolute and perfect obedience, that you serue him altogether, but then withall he propounds to you an absolute & full reward, *I am All-sufficient*, you shall neede nothing out of me. As he requires you to leaue all for his sake, so he promiseth that he will be

*Vse 2.*  
To be content with God alone, the ground of it.

I  
For those without the Covenant.

Heb. 11. 6.

Luke 15.

2

For those  
within the  
Covenant.The ground  
of vneuen  
walking to-  
wards God.

be to you instead of all things ; and therefore let men consider that in *Heb. 11. 6. Whoſoever comes to God, muſt beleue that God is, and that he is a rewarder of them that ſerue him.* That is ; a man will never change, except it be for the better, except a man thinke his condition will be better with the *Lord*, than it was out of him, he will never come in, but, when he is once perſwaded of that, he cannot keepe out, you know, that argument is vſed by the *Prodigall ſonne*, ſayth he, *if I ſtay here, I ſhall periſh, if I goe to my fathers houſe, his ſervants haue bread enough* ; that double argument brought him home. So when a man conſiders, out of *God* there is no ſufficiency at all, there is not any thing in the creature, as we ſhewed to you before at large : then if you come home to the *Lord*, there is *All-ſufficiencie* in him. That is ; All your deſires ſhall be ſatiſfied, there is nothing that you neede, nothing that you want, but it ſhall be ſupplied This, I ſay, is that that brings a man in to conſider of *Gods All-ſufficiency* ; but this we doe not meane to enlarge now, but rather proceede to the other.

Whether a man be come in or not, there will not be much difference in the application of this that we are now to deliver, to be content to haue *God* alone to be our portion ; for that is the cauſe of all our vnevenneſſe, and of our imperfect walking with *God*, we would haue ſomewhat beſides. And therefore the *Lord* taketh this courſe with his Diſciples, he tels them the worſt firſt, he tels them they muſt part with all, that they muſt deny themſelues throughly & perfectly, and they muſt be

be content with him alone, because the *Lord* knew, otherwise, they would never haue constantly followed him, and though they might haue gone farre with him, yet, when they had met with a rub, when that, which they would not part with, and the service of *God* should come in competition, surely, they would turne aside, and leaue him. Now, you must consider this, and worke your hearts vnto it, that, if you haue him alone, it is enough; for if men were perswaded, that he is enough, they would be content with him alone.

When the Sunne shines to you, though there be never a Starre, is it not day? Doe you not call it so? Againe, when all the Starrés shine, and the Sunne is set, is not that night? Is it not so when you haue the *Lord* alone? Suppose you haue nothing but him for your portion, shall not the *Lord* be sufficient to make you happie? Is *He* not a *Sunne and a Shield*, sayth the *Psalmist*? Is he not a *Sunne*. That is, *All-sufficient*, to fill you with comfort of all kindes? What then though you haue nothing but him alone? Againe, put case you had all those creatures, all those Starrés to shine to you (for they haue an excellency in them, they haue a light, and a comfort, though it be a borrowed and a derived light, as we heard, such as they receiue from the Sunne) suppose you haue them, it is but night notwithstanding, you are but in a state of miserie. And therefore, why should you not be content to haue the *Lord* alone for your portion? Take all the Creatures, and you finde, by experience, that when they are inioyed,

*Simile.*



Salomons experience should instruct vs in the vanitie of earthly things.

Eccles. 1.

*Simile.*

injoyed, you see an end of their perfection, you quickly finde a bottom in them; the heart hasteth after somewhat else, you quickly sucke out the honey that is in every one of those flowers, and, when you haue done so, you goe to another flower, and to another, and no where doth the soule finde rest. *God* did purposely set forth *Salomon*, and gaue him all things that his heart could desire, so that no man had the like before him, nor any man since. And for what end doe you thinke did the *Lord* it? Surely, for this purpose, that he might be a perpetuall example (as things were written for our learning, so all these things that were done in those former times, which are the Rule of these latter, they were done for our learning) he had all varietie of blessings, more then any man else can hope to attaine, yet you know what verdict he giues of them, *All is vanitie and vexation of spirit*. That is, He found in them an emptinesse of that good he looked for, they were emptie Clouds, Wells without water. Again, they were a vexation of spirit. That is. There was the presence of much evill in them that he looked not for, many stings, many troubles. And therefore why should you not be content with *God* alone? Take all outward things; before you inioy them, they seeme to be great, but when you haue inioyed them, and tryed them, you quickly finde a bottom in them; for there is but a false lustre that *Sathan* and your owne lusts put vpon them; they haue gilded outsidcs, but when they come to wearing, the gilt weares off, and you finde after a while,

while, what they are. But come to spirituall things; the more you weare them, the more you finde the beautie and excellencie that is in them; for there is a dust and a rust that is cast vpon them, which likewise, the wearing takes off. And therefore why should you not be content to take *God* alone? What is it that man so seekes after? is it not happines, and comfort? Alas; suppose that you had all these in the highest degree that you can looke for, when all is done, you shall finde that but labour lost, you shall finde no stabilitie in them. You know what *David* sayth in *Psal.* 30. when he thought his mountaine was made strong and vnder-propped well on each side; What caused now an alteration? He doth not say, there was a change in the thing, he doth not say, his mountaine was pulled downe, or that there was an alteration in his estate, that this or that accident fell out, that the people rebelled against him now which did not before, or, that he had lost such and such friends that he had before. But, sayth he, *thou turnedst away thy face, and then I was troubled.* The meaning is this, that, if there was a change in his estate, the change in *God* was the cause, so then it was the *Lord* that comforted him, though he saw it not, it was not the mountaine that held him vp, it was not all those blessings that he enjoyed in it that refreshed his heart, but it was the light that shined through them; and therefore he found, when this light was withdrawne, though he inioyed them still, his comfort was gone. So, I say, if it were from the things they might

*Note.*

*Psal.* 30. 7.

It is *God* that comforteth through the Creatures.

The Creature  
without God  
as the ayre  
without light.

might continue your comforts to you, but when there is a change in heave, then comes the change vpon earth. And on the other side; if *God* continue constant, if he remaine safe, you neede feare nothing, the Creature followes him, it is he that shines through them. What if a man had the ayre and no light in it? So, what if we had never so much, and no beames flowing from him through them, who onely is the *God of all comfort*, and the Father of all consolation?

God comforts  
his in an ex-  
traordinarie  
way, when o-  
ther meanes  
fayle.

*Instances.*

But, my *Beloved*, (to be brieft; Put the case a man were stript of all things, and suppose he were exiled out of his owne Country, suppose he were reduced to extreame povertie, or shut vp close Prisoner, suppose all imployments were taken from him, and he were laid aside like a broken vessell; now for a man to say, yet *God* is enough, and that he is content with him alone for his portion. This is the tryall, and this we ought to doe: and there is great reason why we should doe it; you shall see it was practised by the Saints; When *Abraham* was an exile from his Country, and had not a foote of land, was not the *Lord All-sufficient* to him? did he not provide for him abundantly? When *Elijah* fled, and had no meate, he had neither money, nor any body to provide any thing for him, did not the *Lord* provide for him? he set the creature a- worke to doe that, to feede him an extraordinary way, when the ordinary fayled. When *Paul* and *Silas* were shut vp in Prison, yet the *Lord* filled them with joy & comfort; you know, their feete were fast in the Stockes, yet

yet they sang with joy of heart, there was such a flush of joy, their hearts were so filled with it, that they could not containe. If a man be brought to povertie, it cannot be beyond that of *Iobs*, was it not enough for *Iob* to haue *God* for his portion? did he not soone turne it? did he not soone take away that, and turne the River another way, as it were, and fill him with abundance?

Oh; but you will say, if I were a spirit, and consisted onely of an immateriall soule, & no more, I should be content, (it may be) to haue the *Lord* for my portion, but, besides that, I haue a body, I haue a temporall life, and therefore I need temporall comforts, and therefore though I would haue the *Lord*, I would haue these things added; for, how should I be without them?

To this I answer, First; that, though thou be deprived of all these temporall blessings and comforts, yet thou shalt finde them all in the *Lord*, I say, though they were all lost, and all scattered, though thou wert stript of them all, yet thou shalt finde them all in the *Lord*, if thou haue him alone. You will say, how can that be? This you must know, that all that *God* hath wrought in the creature, all the excellencie, all the beautie, and delight, and comfort, he hath put into the creature, into meate, drinke, musicke, flowers, yea, into all creatures of all sorts; who is the cause of all this? Is not the *Lord* the cause? Is it certaine then, that whatsoever is in the effect, is in the cause, and in the cause in a more excellent manner? There are some causes that produce but their like, as when

I

fire

Ob.

Answ.

2. Ob.

Answ.

Comfort and excellencie is in *God* as the cause, in the Creature as the effect.

fire begets fire, or, when a man begets a man, here there is an equalitie betweene the cause and the effects: but there are other causes that are vnlike their effects; as the Sunne produceth many effects, that haue a dissimilitude to it, it hardens, and softens, and heates, and dryes, and all these are in the Sunne, but they are in a more excellent manner, then you shall see them in the effect: that is but a poore similitude, to expresse that I would, but yet it is the best we haue. Looke now vpon whatsoeuer thou hast found in the creature, whatsoeuer beautie thou hast seene, whatsoeuer delight thou hast tasted of, whatsoeuer excellencie thou hast discovered, and be perswaded of this, that all this is in the Lord in a more excellent manner, than it is in the Creature.

*Quest.*

Well, you will say, I grant this; but what followes on that? what is this to my comfort?

*Ans.*  
The Lord communicates to his, those comforts that are in him.  
Mark, 10. 29.

*Beloued;* It is this to thy comfort; If thou loose all, make vse of that in *Mark. 10. If thou loose father, and mother, or brethren, or sisters, or lands, and houses, and all that you haue, you shall finde all these in him: for if all these comforts be in him, if thou hast him alone, thou shalt finde all these comforts communicated to thee. That is; Thou shalt finde the comfort of them in a greater measure, in a more excellent manner, than thou shouldst in the things themselues; why else should he say, Thou shalt haue an hundred-fold with persecution? And marke the instance; for you shall finde the promise repeated againe, and he names them every one; I say to you, there is no man that forsakes father, or mother,*

mother, wife, and children, brother, or sister, or lands, and houses, for my sake, and the Gospels, but he shall receive an hundred-fold in this world, and in the world to come eternall life. That is; you shall finde comfort in God alone; if thou be shut vp alone, and yet conversest with God, and hast communion with him, and seest no creature in the world besides him, thou shalt haue abundance of sweete comfort: take all those varieties of comforts that these giue; as, lands giue one kinde of comfort, and Parents another, and wiues another; thou shalt finde all these varieties of comforts in him, he will fill thy soule with all these, for they are in him alone. Marke that reason that the Lord vsed to Moses, when he complained of his tongue, that he was not able to speake; Send, sayth he, by whom thou shouldest send; (sayth the Lord) who made the tongue? who made the dumbe, and the deafe, and the hearing, and the seeing? Is it not I the Lord? As if he should say; Moses surely I am the maker of all these, though I haue not the things in me (the Lord hath no tongue, he hath no eye) yet, sayth he, thou shalt finde them all in me. God comforts him with this, I will be with thee; when Moses might haue made this obiection; Though thou be with me, yet I shall want a tongue to speake, what will that helpe? Sayth he, I, who made that, haue a power in me, and if I be with thee, it shall be sufficient. I will finde out a way for thee, that shall be as good as if thou hadst the most eloquent tongue in the world. The same may I say of all other comforts in the world; who made them? who made

The creatures  
yeeld different  
comforts.

Exod. 4. 11.

Gods pre-  
sence supplies  
our want of  
the creatures.

those fathers and mothers? who made those brothers and sisters, that thou art deprived of in exile, or vpon any such occasion, in povertie and disgrace? Is it not he that made them? What if the Lord will be with thee? What if he will goe with thee into banishment, or into prison, as he did with *Ioseph*? What if he will be with thee in disgrace? What if he will be with thee in povertie? Is there not enough in him, who is full of all comfort? He can fill thee with all varietie by that immediate communicating of himselfe.

If all the comfort that is in the Creature were not in GOD, the Saints in heaven should be losers.

Rev. 21. 23.

*Beloved*, what doe you thinke heaven is? When you are in heaven, do you thinke your estate shall be worse then it is here? You see what varieties of comforts we now haue here. When we come to heaven, shall we haue lesse varieties? No; we shall haue more; how shall we haue it? for we shall haue none but *God* alone; we shall haue fellowship only with him. If there were not that varietie in him that is in the creature, certainly, we should be losers, the soule should not be filled, nor satisfied: And therefore, saith the Text; *There shall neede no Sun nor Moone*: all the creatures that now giue vs comfort shall be taken away, why? *for the Lord shall be Sun and Moone*, he shall be every thing, he shall be all in all things. That is, Thou shalt finde them all collected in him; and do you thinke, that the Lord shall be thus in heaven, & will he not be so to his servants vpon earth? It is certaine, where-soever he pleaseth to communicate himselfe to any man, to reueale himselfe, and to take any man into fellowship with himselfe, if he please to come

to



to the soule of a man, to dwell with him, to suppe with him, as he hath promised so to doe & doth, then when all other comforts faile, at that time *God* delighteth to come, then thou shalt finde variety of comfort enough. And therefore, why shouldst thou not be contented to haue *God* alone for thy portion? Thou shalt finde enough in him as in an adæquate obiekt. This is the first thing I haue to shew you, that in your very communion with him, you shall finde enough, when the *Lord* doth this, when thou art filled with the joy of the holy Ghost, what will all be to thee? what doe you thinke all the world was to the Apostles, if it should haue beene presented to them, if one should haue presented them with a Kingdome, with all that ever the sonnes of men could devise? Doe you thinke they would haue regarded them much? Surely, they would not, as they did not regard the contrary. Imprisonment was nothing, & death was nothing to them; you see with what facilitie they passed through them. By the Rule of Contraries, outward happinesse had beene nothing: for he that grieues much for any outward losse, he would much reioyce in the contrary contentment: when the Apostles were thus filled with the joy of the holy Ghost, in regard of the one, certainly they would not haue regarded the other, if it had beene presented vnto them; what was now the joy in the holy Ghost; it was but the *Lord* communicating himselfe: They had but the *Lord* alone, they were but led into a neerer fellowship with him: there was but a little crevis

Pleasures and  
terrors are  
small things  
when God  
filleth the  
soule.

The ground  
of joy in per-  
secution.

opened, as it were, to see that excellency and fullness, and that *All-sufficiency* in God, and it filled them so, that they cared for nothing besides. And this, we would worke our hearts to, if we did looke vpon God as an adæquate object.

*Ob.*

But, you will say, though this be something to haue my soule filled with comfort thus; yet there are many necessities, many vses, that I haue of other things.

*Answ.*

All Gods attributes are for his children.

*Cant. 1. 6.*

*His power.*

*His wisdom.*

Therefore, I will goe yet further. Dost thou consider the *Lord*, what he is; goe through all his attributes, consider his almightie power, consider his great wisdom, his counsell, and his vnderstanding, consider his great goodnesse, and his truth, and kindnesse, consider his patience, and his long suffering, &c. all these are thine. My Beloved, God is not knowne in the world, we consider not aright what he sayth, when he saith, *I will be thy portion, I will be thy God*; for so he sayth, *I my selfe am my beloveds, and my wellbeloved is mine.* Now to haue the *Lord* himselfe, is more than if he should giue thee all the Kingdomes of the earth; consider this, the power of God is thine, to worke all thy workes for thee, to make passage for thee, when thou art in a strait, to bring thy enterprises to passe, to deliver thee out when thou art in any affliction, out of which the creature is not able to deliver thee. Thinke what it is to haue an interest in Gods almightie power, and thinke this is one part of thy portion: the *Lord* himselfe is thine, and all his power is thine. Consider, likewise, his wisdom, if thou neede counsell in any difficult case;

case, if thou wouldst be instructed in things that be obscure, if thou wouldst be led into the mysteries that are revealed in the word, to see the wonderful things contained in the Law, the wisdom of God is thine, thou hast interest in it, it is thy portion, thou shalt have the use of it as farre as he sees it meete for thee. And so the Iustice of God is thine, to deliver thee when thou art oppressed, to defend thee in thine innocency, and to vindicate thee from the iniuries of men. And so we may goe through the rest. Now consider, what a portion it is to have the Lord alone: if thou hadst nothing but him, thou hadst enough. When a woman marries with a Tradesman, or with an Artift, that is excellent but in some one Art, or with one that is excellent in learning and knowledge, shee is content, (it may be) and thinkes it to be a great portion, as good as if shee had many thousands with him, for, sayth shee, this is as good, it will bring it in. Thinke then, if thou hast the Lord alone for thy portion, if thou hast nothing else, thou hast sufficient. Thinke of all these attributes, & say within thine owne heart, all these are mine. And therefore, why should I not be content to have him alone? But if this be not enough, I will goe yet further with thee, if thy heart be not satisfied with this, yet consider all things in the world are thine: for whatsoever is the Lords, is thine. When a virgin marries with a man that is rich, shee looks vpon all his possessions, and sees so many thousand sheepe, so many fayre houses, and so much land, he hath so much gold and silver;

His iustice.

Simile.

and, shee sayth thus with her selfe ; now he is my husband, all this is mine : I shall haue my interest in them, I shall haue that that is fit for me. So, looke now vpon the *Lord*, consider when thou hast chosen him to be thy portion : though thou shouldst be content to haue him alone, yet all this comes together with him, it cannot be separated from him, so that even then when thou art deprived of all, yet all is thine: he hath it ready for thee, to bestow on thee, as there is occasion.

*Ob.*

You will say, these are notions, these are hard things to belecue, to see these really is another thing.

*Ans.*

The *Lord*, the master of the great familie the world.

*Beloved*, will you belecue your senses, I finde that the Scriptures take many arguments from those things, that are exposed to the view of men, looke on nature and see what the *Lord* doth there, doe but compare a house-keeper on earth with the *Lord*, and see what the difference is betweene them; Consider how many there are in this house of the *Lord*, of which he is Maister, how many there are at vprising and down-lying from day to day; Consider how he provides for them all. In *Psal.* 104. and in *Iob.* 28. you see the holy Ghost reasoning with the *sonnes* of men, even after this manner ; Why, sayth he, doe you doubt him? why are you not content to consecrate your selues to him, to be to him alone? Doe but see how he deales with all Creatures, in the morning they know not what to doe, but *they looke up vnto him*; he instanceth in the *Ravens*, and other creatures, *he openeth his hand and giveth them foode, he shuts*  
*his*

*Psal.* 104.  
*Iob* 28.

*Psal.* 104. 28.  
29.

*his hand and they perish.* That is; He feeds them all. Consider the Treasures in *Iob 38. Doest thou* (sayth the Lord) *know the treasures of snow and hayle that I haue hid?* When there is a snow all the Land over, thinke what a great treasure the Lord hath, from whence it comes: in the mightie hayles that be, sayth he to *Iob*, doest thou know the treasures of hayle? When you see a mighty raine, sayth he, *who can open the bottles of heaven, and who can shut them?* That is; Consider well, looke on these outward things, and thinke who it is, that doth this, *when the earth is ho<sup>d</sup>, and the clouds knit together, who can open the earth?* These sensible things should leade vs to see the Lord in his greatness; so sayth he, *who is the father of the Raine, who hath begotten the drops of the dew?* Againe, as in a great house, there must be water to furnish the roomes; so sayth he, *from his chambers he sendeth springs throughout the world,* if the water were all in one place, if it were all in one river, in one channell, what would become of mankinde? What would become of the Beasts? But, sayth David, *he sendeth forth his springs to every mountaine, and every valley,* that the Birds, and Beasts, and Mankinde might haue water to refresh them: for otherwise (sayth he) they would perish. So againe, sayth hee, *who is it that enlightens the earth? Whence comes the light? and who drawes the Curtaines of the night?* Againe, who is it that maintaines all the creatures? the Lyon when he runs out of his den in the morning, he knowes not where to haue his prey: and not he onely, but

*Iob 38. 22.*

*Verf. 37.*

*Verf. 38.*

*Verf. 28.*

*Psal 104. 10.*

Gods workes  
in nature  
should teach  
vs to see his  
greatnesse.

*Psal 104. 21.*

Iob 39. 17.  
20.

but all the creatures besides. Consider how he provides for all; the *Ostridge* (*Iob 39.*) *God hath taken understanding,* (*sayth he*) *from her, and she leaues her young ones behinde her,* and provides not for them; how comes it then that they grow vp, that the species is not extinguished, but continues? Sayth the *Lord*, I take care for them. And so the *Hinde* that is in the *Wildernesse*, as shee calues, shee bruiseth her young, and casts them forth, and there shee leaues them, who should provide for them? Is it not I sayth the *Lord? &c.* But I will not enlarge my selfe further in this; because I hast to that which remains. Onely this Use is to be made of it, that when you looke vpon the *Vniuerse*: looke vpon all the parts of it; see the workes of *God* in every kinde, and see how he provides for the *Ravens*, that haue neither *barnes* nor *store-house*; see how he *clothes the earth*, that *spinnes not*, that hath no garments made for it; see all that he doth in the worke of nature, and by this you may learne to know *God*: by this you may know, what he is, how you may well be content to haue him alone for your portion.

Math. 6. 26.

Ob.

But this will be objected; I but we finde it otherwise, those that are his children, are they not poore? are they not forsaken many times?

Ans.

The Children of *God* poore and forsaken, and wicked men flourish, and why?

I answer in a word; It is true, while the children are vnder age, they enioy nothing in comparison of that inheritance, that is provided for them. The servant many times liues in a farre better condition, and escapes that correction, and that

that discipline and nurture, which the childe is subiect to, and he hath money in his purse many times, when the sonne hath none: he hath many liberties, which the childe is deprived of. The reason is, because it is the time of his nurture, and so sayth the *LORD* to *Israell*, I could haue brought you into the land of *Canaan* at the first: it was no difficult thing to me, but *I led you fortye yeares: to what purpose? Deut. 8. that I might teach thee* (sayth he) *that I might nurture thee*, that thou mightst learne to know me, and to know thy selfe: that *I might humble you*, that you might learne by that to see the vanitie and emptinesse of the creature. So the *Lord* deales with his children; But yet, why should you not be content to haue him alone for your portion? he hath all good for you, it is not for want of good will towards you, that you haue it not, it is not for want of power, but because it is best for you to want it: Therefore that also is answered, that the children of *God* want, & those that are his enemies haue abundance, but they are but land-floods of comforts, that make a great shew, & haue some reality in them to comfort for the present; but it is but a Pond, it is but a land-flood; the spring of comfort belongs onely to the Saints, it may be, theirs are but little, but yet they are springing, they are renewed to them from day to day, they are such springs as make glad the heart of all the household of *God*: And therefore, what if *Gods* enemies haue abundance? it is but as summer flowers; though they be set in gawdy places, yet they are but slippery places, though

In this life  
Gods chil-  
dren are nur-  
tured by af-  
flictions.  
Deut. 8. 2. 9.

*Simile.*

The comforts  
of Gods chil-  
dren springing



though they flourish for a time, it is but the flourishing of a greene tree, that lasteth not long. And therefore be not mistaken in that, though Gods children want, and others haue it, his children haue it in a better manner. But I will not stand vpon this any longer.

*Pse 3.*  
To looke  
onely to God  
in our wayes.

God can doe  
things with  
weak meanes.

2 Chro. 14. 11

If the Lord be *All-sufficient*, then learne hence, to haue your eye onely vpon him, when you haue any enterprife to doe; if there be any crosse, that you would haue prevented, if there be any blessing, that you would obtaine, if there be any affliction, out of which you would haue deliverance, let your eye be to him alone, rest on him alone: for he is *All-sufficient*, he is able to bring it to passe; as he saith here to *Abraham*, (*I am All-sufficient*) so he will be to all that are within the *Covenant*, as well as to him. And therefore, I say, whatsoeuer thy case be, looke to him onely, and thou needest no other helpe, and be readie to say thus with thy selfe, the greatest meanes without his helpe, is not able to bring this enterprife to passe, it is not able to deliver me, it is not able to comfort me, it is not able to worke such a worke for me, and the weakest with him is able to doe it. You see *Asa* was able to say this in 2 *Chron. 14*. Lord, sayth he, *it is all one with thee to saue with many or with few*. And the Lord made it good to him; for when he had but a few, and a great multitude came against him, you see he was saved with thole few; and, afterwards, when *Asa* had a great multitude, he was not delivered, that he might learne to know the truth of that which then  
he

he heard; And, therefore, saith he, *we rest vpon thee, Oh Lord, it is all one with thee to deliuer with many or with few*: I say, so it is in all things else. Therefore, learne to conceiue thus indeede of things: we doe not vually doe so, if we did, what is the reason, that you provide so much for your children, and all your care is to leaue them portions? I would aske you but this Question, Whether can all that portion make them happie, or make your selues so, or any one else? It cannot make them happie, without *Gods* fauour, without his blessing. Put the case, againe, they had his fauour and blessing without his portion; Is not that enough? Is it not sufficient? We may run through many instances, but it is enough to touch vpon this. And therefore thou shouldst be readie to say thus with thy selfe; If I haue never so much, if I were in the greatest floate of prosperitie, what is this without him? If againe, I were in the lowest ebbe, is not he enough? And therefore in every businesse say this with thy selfe; All my businesse now is with *God* in heaven, and not with men, nor the Creatures, and therefore, if I want comfort at any time, if I cannot haue it from men, nor from the creature, yet I know where to fetch it; If I want wisdom, counsell, and aduice, if I want helpe, I know whither to goe; if the Cesterne fayle, I can goe to the fountaine, I can goe to him, that alone is able to be my helper in all my needs, to be my counsellor in all my doubts, & to comfort me in all my distresses. But, the thing I would presse is this, to settle your eyes vpon *God* alone.

Nothing  
makes happie  
without *Gods*  
fauour.

It

Ob.

It may be, you will say, you haue an eye to *God*, but you would haue other helpes too.

Answ.

We must not  
joyne other  
things with  
*God*, in our  
trust.

No: All the tryall is in this, to trust in him alone: for if you did thinke him *All-sufficient*; why should you not doe so? If he had but a part, of sufficiencie, and the creature had another part, you might joyne helpe with him; but since he is *All-sufficient*, you must be content with him alone. Put the case, he giue you no pawne, as he did not to *Abraham*, the Text sayth, he had not a foote of land in all his possession, and yet he beleeeved; for he thought *God* was sufficient: Therefore when thou hast any thing to doe, trust in him alone, and thou shalt then finde it the best done: for when we trust in him most, then we pray best, and when we pray best, we speede best: and therefore we commonly finde, when things are in the lowest condition, then we haue best successe, because, by that meanes we are taught to goe to him alone. To giue you an instance of this, consider *David* and *Jacob*; I will shew you but these two cases, you shall see it in *David* and *Jacob*.

We oft suc-  
ceede best,  
when things  
are lowest.

I

Instance.  
Of trusting  
*God* alone.

*David* did not make hast when the *Lord* promised him the Kingdome, and sent *Samuell* to anoint him, (though at one time he did, when he fled into the land of the *Philistines*, yet in the generall he did not) if he had made hast, he would haue taken away *Sauls* life, when he was put into his hands, but, sayth he, I will stay the *Lords* leasure, I will not meddle with him, *wickednesse shall come from the wicked*. What was the issue of it?

you

you see how the *Lord* brought it about without paine, and labour to him, (as you shall see in his providence, how he wheeled that about, to bring *David* to the Kingdome) you see first he takes away *Saul* by the hands of his enemies,  *Davids* hand was not on him, he tooke him away in due season, When that was done, then there was *Abner* a mightie Captaine, you see, he was taken away, and that without any fault of *Davids*, vpon a quarrell betweene *Ioab* and him. When *Abner* was taken away, there was *Isboseth* left behinde; you see, there were two set a worke by *Gods* providence (for those things come to passe by his providence) to take away his head when he was asleepe; so that all the posteritie of *Saul* was gone. He tooke not onely *Saul* away in the battayle, but all the rest, and there were but two left, *Mephiboseth*, that was lame in his limmes, and not fit to mannage the Kingdome, who likewise, afterwards, put himselfe into *Davids* hands, and *Isboseth*, that was lame in his minde, as the other was in his limmes. And therefore, when *Abner* was gone, there was no strength in him; So the *Lord* brought it to passe without any action of his: so it is when men learne to trust in *God*. Likewise, see it in *Nabals* case: he was making hast, he was stepping out to an inordinate way to helpe himselfe, but when he stayed himselfe, and did it not, how did the *Lord* bring it to passe without him? did not *God* himselfe take away *Nabals* life, and giue *Nabals* wife and goods, as he did *Sauls* goods, and his house, and his wiues to him?

This

*Gods* providence in euill actions.

This the *Lord* did : for he trusted in him, he made not hast, but he stayed on him alone. I say, if we could learne this in all our enterprises, to trust in him, he would worke our workes for vs. On the other side; wheresoever you see a man that makes hast, and that joynes others with the *Lord*, and is not content with his *All-sufficiencie* ; doth it not cost him much, when he will do his owne works, and will not leaue it to the *Lord* to worke it for him?

2

Instances of  
trusting other  
things besides  
God.

*Jacob* you know, what it cost him, when he made hast to get the blessing by a wrong way, how many yeares exile, how much paine, and separation from his friends? And so *Saul*, it cost him the losse of his Kingdome, for making hast when he offered sacrifice, and did breake the Commandements of *God*, because the people were disperled; And so of the rest. And therefore, *Beloved*, what if there be nothing besides ( for that is the case I presse ) suppose you were in such a strait, that there is no more but the *Lord*, to rest on, yet, if you be content to trust in him alone, he will doe it, as he did for *David* ; if you will needs indent, and bargaine with him, then, I say, it may be, you shall haue the thing you would haue, but you were better be without it ; as we see in *Math. 20.* when the workemen would not be content with the *All-sufficiencie* of *God*, ( as we see in that Parable ) but would make a bargaine with the *Lord*, we will not serue thee, say they, except thou wilt giue vs so much wages, if thou wilt, we will do it, so he bargained with every mā for a penny a day ;

*Math. 20.*

Goe

Goe then sayth he, and worke in my Vineyard, and you shall haue a Penny; Well, when he comes to pay them, he giues them their Penny : they thought that was not enough, but they murmured against him; sayth the Lord, *did you not bargain with me for a Penny?* The meaning of it is this, it doth most concerne the Labourers in Gods Vineyard, but it is appliable to all others. They will not worke for the Lord, they will not reckon him *All-sufficient*, but they will haue wages, they will bargain with him to haue a Penny. That is; One to haue a Benefice to maintaine him; another will worke for him, if he may haue fame, and credit, and esteeme; Another will worke for him, if he may haue some great place. Sayth the Lord, I will giue thee that Penny, thou shalt worke in my Vineyard; I but when a man hath it, (marke it) he murmurs, why? for when the end of the day comes, he sees that preferment, that riches, that credit, are but emptie things, they are but small things when he is to goe into another world, there is nothing left for him, he is naked and destitute, it is but a Penny, and therefore he murmurs and complaines. That is; He sees now that it was but a poore bargain that he made; But, sayth the Lord, thou wouldst needs bargain with me for a Penny, and thou hast it. So, I say, to those that are not content with the Lords *All-sufficiencie*, but will haue present wages, they will bargain with the Lord: He will giue thee this particular, thou shalt haue this, but remember this, that it is sayd in *Math. 6. showe hast thy reward.*

Mat. 20. 13.

When men  
looke at other  
things besides  
G O D, they  
gaine no con-  
tentment.

Math. 6.

Luk. 15. 12.

Psal. 146. 3.  
4. 5. 6.

2

Reasons why  
wee should  
trust in God.

I

From the po-  
wer of God.

Rom. 4. 21.

If thou wilt haue prayse of men, and wilt doe it for that, thou shalt haue it, but that is all thou shalt haue. If a man will haue his portion, as that Sonne had of his Father, *Luk. 15. 12.* it may be, he will giue thee thy portion. The Sonne that stayed at home, had no portion given him, for sayth his Father, *I and all that I haue is thine.* But if a man will haue his portion, and will not be content with *Gods All-sufficiencie*, he shall finde that it is not best for him. My Beloved, consider whether it be not better to trust in God alone, to rest on him alone. Consider that, *Psal. 146. 3. 4. 5. 6.* *Trust not in Princes, nor in the sonnes of men, for their breath is in their nostrils, and their thoughts perish, but happie is he that trusts in the God of Iacob.* And he giues two reasons for it, *For he made heaven, and earth, and the Sea,* and secondly, *He keepes Covenant and mercy for ever.* There are two reasons in that place, why we should trust in God: One is, though the enterprise be never so great & difficult, though the blessing thou wouldst obtaine, be never so hard to come by, yet consider, thou hast to doe with him, *that made heaven and earth.* As if he should say; Lay those two things together, dost thou thinke it an easie thing to make heaven and earth, then to bring that thing to passe? If he made heauen and earth, dost thou not thinke he is able to doe that? You will say, we doubt not of his abilitie. Beloved, we doe: Wee shewed this at large before, we will adde that to it, in *Rom. 4.* You know *Abrahams* faith is every where commended, and what was his faith? Surely,



ly, he trusted in God, that he was able to doe it, he being assured, and not weake in faith, but strong, He gaue glory to God, and beleeued that he that promised was able to doe it. And though we thinke it not, there is the stop that we make in beleeuing the promises concerning Gods power, that is one reason, *he made heaven and earth.* The second is, *he keeps fidelitie for ever.* And in another place (as it is interpreted) *he keeps covenant and mercy for ever.* Marke, sayth he, let Princes doe their best, alas, what can they doe? they are but weake men, their breath is in their nostrils, but *God made heaven and earth.* Secondly, sayth he, *their thoughts perish,* but *God keeps covenant and mercy for ever,* there is no change in him.

Oh, but you will say, there may be a change in vs; all my doubt is of that, of keeping Covenant on my part; thus men are readie to say.

*Belued,* (for this I will be very brieft in) thou needest not feare that thy disobedience, if thou be once within the Covenant (if thou be one whose heart is *vpriht* with him) shall cause the Lord to depart from thee, he will not be vnfaithfull to thee, though thou be weake in thy carriage to him: for *he keeps Covenant for ever.* That is; His Covenant is to keepe thy heart in his feare, that thing we forget; if the Lord keepe Covenant with vs, he doth not suspend his promise of helpe vpon our obedience, and leaue vs so; but he promiseth to giue vs a heart and a spirit to serue him; he hath promised to *circumcise our hearts to loue him, to plant his feare in our hearts,*

2  
From the  
truth of God,

Ob.

*Ans.*  
Gods Cove-  
nant is to make  
vs faithfull in  
his Covenant,

that we shall not depart from him: and therefore in *Esay 40.* the Lord expresseth it thus; *You shall know me as Sheepe know their Shepheard, and I will make a Covenant with you,* and thus and thus I will deale with you: And how is that? Why the Covenant is not thus onely; As long as you keepe within bounds, and keepe within the Fould, as long as you goe along the *pathes of righteousness*, and walke in them, but this is the Covenant, that I will make, I will driue you according to that you are able to beare; if any be great with young, *I will driue them softly*, if they be lame, that they are not able to goe (sayth he) *I will take them up in mine armes, and carry them in my bosome.* If you compare this with *Ezech. 34.* you shall finde there he puts downe all the slips that we are subiect vnto; (speaking of the time of the *Gospell*, when Christ should be the Shepheard,) he shewes the Covenant that he will make with those that are his; sayth he, *if anything be lost*, if a Sheepe loose it selfe, this is my Covenant, *I will finde it: if it be driven away* by any violence of temptation, *I will bring it backe againe: if there be a breach made into their hearts*, by any occasion through sinne and lust, *I will heale them and binde them up.* This the Lord will doe, this is the Covenant that he makes. Now consider these Reasons, *I made heaven and earth, and, I keepe Covenant and mercy for ever.*

*Isa. 40. 12.*

*Ezech. 34. 16.*

*Ob.*

But, you will say, though I must trust in the Lord, because he made heaven and earth, and because he keepes covenant and mercy for ever, yet the

*Lord*

*Lord* doth it by meanes, he doth it by friends, by some mediate instruments.

Here is the great deceit of mankind, that we thinke, that the *Lord* dispenseth his comforts according to those meanes that we haue. A man thinkes, if he haue a great estate, his comforts shall be more, if he haue many friends, he thinkes, he shall be safer; sayth the *Lord*, *Psal. 62. if riches increase, set not your hearts upon them: for, sayth he, they are able to doe little good. Power, and kinnesse belongs to me.* But then this obiection comes in, the *Lord* dispenseth comforts by such meanes? No, sayth the holy Ghost there, he rewards not men according to their riches, but *he rewards every man according to his workes.* And therefore thinke this with thy selfe, thou that hast abundance of outward comforts; if the *Lord* did reward thee according to them, thou hadst cause to reioyce in them, but he will reward thee according to thy workes; and therefore, trust in him, learne to reckon him to be *All-sufficient*, learne to be to him alone.

But, may not a man that trusts not in *God*, but lookes a little too much to the creature, prosper? A man againe that withdrawes his heart from them, and trusts in the *Lord*, may not he wither?

*Beloved,* (I will adde but that in briebe,) seeft thou a man that doth not reckon the *Lord* to be *All-sufficient*, that doth not rest on him alone, but makes flesh his arme, and trusts in any Creature, that hath such thoughts as these, I have the favour of high persons, & therefore I am safe, or I haue

*Ans.*  
God dispenseth not comfort alwayes according to our meanes.

*Psal. 62. 10.*

*Ob.*

*Ans.*

*Ob.*

*Ans.*

*Iere. 17. 5.*

God blasteth  
meanes when  
we trust in  
them.

Ier. 17.

haue many friends to back me, and to support me, & defend me, and therefore I am safe, I haue a great estate to helpe me against dangers, to provide for me against the time of difficultie, and therefore it shall goe well enough with me. I say, be it thine owne case, or seest thou any man doing so, be assured that such a man shall certainly wither: cursed shall that man be that doth this, that *makes flesh his arme*. Againe, on the other side, seest thou a man that is willing to depriue himselfe of all these things, when it is to keepe a good conscience, when he is put to it; It is an evidence that he resteth on *God*, that he trusts in him alone; be assured, howsoever that man may be vnder a cloud, and, though it may be winter with him for a little while, yet he shall spring againe, *his light shall breake forth*, and he shall prosper, sayth the Text, *Ier. 17.* ( That is the place I haue reference to ) *and his lease shall be greene*. The other man, sayth the Text there, though *Good* doe come to him, and all about him, yet *he shall not see good*, he shall haue no part in it, but he shall surely wither sooner or later. On the other side, Though euill doe come vpon this man that trusts in *God*, yet he shall not see euill. Now, consider ( that we may draw to a conclusion ) whether you doe this or no, which you are here exhorted vnto.

But it may be, a man will be readie to say, I hope I doe performe this. It is well, if you do. But ( I will say but one word to you, ) if you doe thus looke vpon *God* as *All-sufficient*, if you reckon him your portion; doe you walke as one that sees him in his

great-

Tryall of tru-  
sting Gods All-  
sufficiencie.

greatnesse, and in his almightie power? Remember that in *Prov. 30.* when *Agur* looks vpon *God* and himselfe together, sayth he, *I am worse then a Beast, I haue not the vnderstanding of a man in me.* And why? sayth he, *I haue not the knowledge of the holy one, he that ascends and he that descends, he that holds the windes in his fist, he that gathers the waters in his lap as into a garment, he that stretcheth forth the ends of the earth, and that settles it, who knowes him, sayth he, who can tell his name, or his sonnes name?* The meaning of it is this; sayth he, when I consider what *God* is, and beginne to thinke how I haue walked with him, and how short I am of knowing him as I should, sayth he, I am as a Beast, I am confounded and amazed. Now, consider that, and make it your owne case, *who walkes with God, and seeth him that ascends and descends,* (which hath reference to that vision that appeared to *Iacob*; The *Lord* was on the toppe of the ladder, and the *Angels* descended and ascended. That is; All the creatures both in heaven and earth are like messengers that goe to and fro at his Commandement) who walkes with *God* as knowing this providence of his, that sets the *Angels* a-worke, all the hoasts, all the particulars of them in their kinde, to doe this busines and that busines? Who walkes with *God*, as seeing him sending a messenger to doe every thing that we see done in the world, sending a messenger to take away such a mans life, to giue another life and health, sending a messenger to remoue such a difficultie from one man? And againe, stopping

*Prov. 30. 2.*  
3. 4.

Gods hand  
must be seene  
in all events.

vp another mans passage. This you call accident, when you see a concurrence of two things together, the cause whereof you know not, but the *Lord* knowes both, who walkes with the *Lord*, as seeing him doe this or that, through the ends of the earth. Againe, *he holds the windes in his fist*; who sees him as such a *God*, that is able to hold the windes in his fist? Who lookes vpon him as such a *God*? The breath of a man, that is lesse then the winde, he holds it in his fist, as a man holds a thing in his hand, which he keeps there at his pleasure. Who lookes vpon *God*, as thus great in power? And so againe, breathing the *holy Ghost*, who lookes vpon *God*, as one that dispenseth it, as it pleaseth him to giue it & withdraw it at his will? Who lookes vpon him, as one sending forth motions, & iniecting them into the mind, stirring it this way, or that way, as the windes, and the stormes, and the Creatures? He hath them all in his hand, and holds them all in his fist: for by these workes of nature, wee may learne to know the greatnesse of *God*, and to reflect vpon our selues, and see how farre we are short of him.

*Note.*

Gods workes  
in nature  
should leade  
vs to see his  
dealing with  
his Church.

And so againe, who lookes vpon him as lap-  
ping vp the waters as in a garment? That is;  
When the Sea is outrageous, yet he takes it as  
you would take a little water in your lap, some-  
times he containes it, and gathers it vp, and  
sometimes he lets it loose againe. And so like-  
wise, he is able, when the people are vnruly,  
even great Nations that sometimes are readie to  
over-spread his Church, and to run over it with  
proud

proud waues, yet he is able to keepe them backe, he is able to restraine them, and to shut them vp with barres and doores, as he doth the waters. He that lappes the waters in a garment, is he not able to restraine men that are violent against vs in wrath? *who can stand before wrath, and envie*; it is like a violent water, that over-flowes all, and that carries all before it? Yet he that laps the waters as a garment, he is able to restraine them wheresoeuer he findes them. And so againe, who walks with him, as knowing him that establissheth the ends of the earth. That is; (as the originall shewes more clearly) as one that hath founded the great and waightie earth vpon nothing? Sayth he, that *God* (when a mans spirit hath instabilitie, and inconstancie in it naturally) he that establissheth the earth vpon nothing, making a mightie building where there was no foundation, he can establissh thy spirit too. Suppose there be nothing to support the Church, to support a man when he is falling, or, that he hath no friend to prop him, nothing to vnderlay him, yet he (that hath set the earth vpon nothing, out vpon the thinne ayre, that, you know, is not able to support it, onely hee sayth to the earth stand there) is he not able to support a man in any case? See now the *Lord* in this greatnesse of his. But who walkes as seeing him thus in his greatnesse, and in his *All-sufficiencie*? For all these doe but expresse the *All-sufficiencie* of *God*. Beloved, if we did it, why are our hearts discouraged? Why doe wee hang downe our heads vpon every occasion, when

God establissheth mans spirit.

A signe of doubting of Gods *All-sufficiencie*.



Wee should  
not be dis-  
mayed in the  
Churches  
troubles.

when troubles come? If we see the *Lord* in his *All-sufficiencie*, he is able to stay our hearts, if we trust in him alone. What though he suffer his Church to be over-runne with enemies for a time? What though he suffer men to prevaile against it, (as you see how the Adversaries now prevaile against the Church of *God* by their strength) yet, if you did see him in his *All-sufficiencie*, your hearts would not fayle you a jot. You may either apply it to the Churches, or to your owne particular cases. (And to giue you yet an instance of these sensible things.) When the disease prevailed far on *Hezekiah*, saith the *Lord*, thou shalt see *Hezekiah* what I can doe, *I will make the shadow to goe backwards*. Think with thy selfe; Though the disease be gone thus far, yet I, that make the shadow to goe backwards, am I not able to make thy disease to returne? And so we may say of any trouble, or affliction, of any temptation, or crosse that lyes on you, that you thinke it so farre gone, that there is no recalling of it againe, yet he that made the shadow to goe backward, is he not able to reduce it? And so againe, when you see the Church in such a case as it is now in, we are readie to cast away all hope, and to say, What shall we doe?

Consider that which was sayd to *Gideon* (as we are readie to say, when we heare the *Lord* is *All-sufficient*, he hath enough, if he be with vs, we desire no more) we make the objection with *Gideon* thus; *If the Lord be with vs, why is it thus? Why is Israell oppressed?* Saith the *Lord* to *Gideon*, thou shalt see what I am able to doe, *when the*

*Fleece*

*Fleece is dry, all the earth shall be wet, and when the earth shall be dry, the Fleece shall be wet.* As if he had sayd, Though the Church that little *Fleece* now be overflowne, yet I can dry it vp, and lay misery vpon the enemies, as they were in peace when that was afflicted.

The like you see, in *Gen. 15.* where there is another resemblance of the Church, when the Sacrifices were cut in peeces, & he had divided the Rammes; sayth the Text, *the Fowles came and would haue deuoured them.* There are two similitudes of the troubles of the Church, and Gods rescuing them. When the Crowes came, *Abraham droue them away.* That was one. And the other was, when there was a very fearefull darkenesse, there came a *Burning Furnace, and a Lampe.* The meaning is this; The Church then was in *Egypt*, (for that he hath reference to) it was a dead Sheepe, exposed to Ravens, and you would thinke there was nothing there to helpe it, but it must needs be deuoured. Why yet sayth the *Lord*, though it be thus neere, I will driue away the Ravens, and I will saue my Church. You know, what the strength of *Pharaoh*, and of *Egypt* was. Again, sayth he, the Church was in fearefull darkenesse, in the valley of the shadow of death. That is; They thought they should never be recovered, you know, what wayes *Pharaoh* tooke, and at how low an ebbe the Church was, when he would haue all the males destroyed. Who would haue said, that this Church should haue recovered? Yet, as, after this fearefull darkenes, the Furnace came

The Church afflicted, resembled by *Gideons fleece*, and *Abrahams sacrifice.*

*Gen. 15. 10.*  
11.

Two similitudes of the Churches troubles.

Isay 40.

The greatest  
strength of e-  
nemies can-  
not prevaile  
against God.

Simile.

Note.

came and gaue light, so, saith he, I will scatter this darknes. *Beloved*, consider, if you belecue *Gods All-sufficiencie*, and consider, if thou doest thus know him in his greatnes, what though the nations be exceeding great and strong that come against the Church, yet in *Esay 40*. (it is to that purpose brought in.) What are they to the Lord? *they are but as the dust of the Ballance, or as the drop of a Bucket*. The Bucket it selfe is no great thing, but the droppes that fall from the Bucket, when it ariseth out of the Well, they are exceeding small; Sayth he, the Nations are no more to me, than the drop of a Bucket, or the dust of the Ballance, which doth not sway them either way; So, looke what I doe, the Nations are not able to sway me, be they never so strong, they are not able to turne me, but according as I pitch things they shall stand

Now consider whether you be able to comfort your selues thus out of *Gods All-sufficiencie*. We doe, for the most part, as *Hagar* did, when the bottle was spent, shee falls a crying, shee was vndone, she and her childe should dye, and there was no more hope, till the Lord opened her eyes to see a Fountaine neere her; the Fountaine was neere her, but she saw it not; when shee saw it, she was well enough. Is it not so with vs all? because the Bottle is dryed vp, because such a meanes is taken away, we thinke presently there is no more hope, when the fountain is neer, the Lord himselfe is the fountaine, & he is neere, if he did open your eyes to see. Consider whether you walke thus with God, as seeing him in his greatnesse. If we did see

him

him in his greatnesse, why should Torches and Candles haue so great a light before vs ? That is ; Why should we regard men so much ? Put the case, many Nations were against thee, thou wouldst looke vpon all those in comparison of God, as a drop of the Bucket, or as a little dust on the Ballance. Art thou able to doe so, to see and know him thus in his greatnesse ?

if thou be not, certainly, thou  
art exceeding short of  
seeing God in his  
*All-sufficiency.*

So much for this time.

*Simile.*

When we see  
God in his  
greatnesse, all  
other things  
seeme little.

F I N I S.



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if thou be not, certainly, thou  
art exceeding short of  
seeing *God* in his  
*All-sufficiency*.

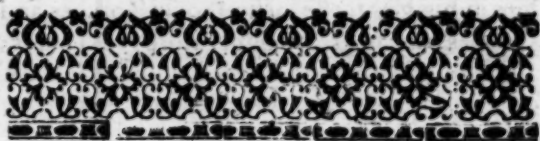
So much for this time.

*Simile.*

When we see  
*God* in his  
greatnesse, all  
other things  
seeme little.

F I N I S.





THE  
FOURTH  
SERMON.

GENESIS 17. 1.

*I am GOD All-sufficient.*

*V/c 4.*  
To comfort  
vs in our im-  
perfect obedi-  
ence.



Nother Vse, and deduction that we will draw from this poynt, that *God is All-sufficient*, is, to comfort vs in regard of our *imperfect obedience*. We ought not to thinke, because we are not exact in keeping all the Commandments of *God*, because we haue much vneuenesse in our wayes, because we are not able to keepe the Rule so strictly, as we ought, that therefore *God* reiects vs: for he is *All-sufficient* in himselfe, he needs not our righteousnesse, and therefore he can well beare with the imperfections of our righteousnesse. You shall see this vse made of it, *Act. 17. 24. 25. God that made all things, the world, and all that is therein, seeing he is Lord of heaven and earth,*

*Act. 17. 24. 25.*



earth, he dwells not in Temples made with hands, neither is he worshipped with mens hands, as if he needed any thing. (Marke) he giues to all life, and breath, and all things. Thus the Apostle makes his argument: if God, sayth he, made the world, and all things therein, if he giueth to all life, and breath, and all things; then, when you doe worship him, it is not because he hath any neede of your worship, or any neede of your righteousness, or of all that you can doe, he hath enough, he doth it not as if he needed any thing: for he is *All-sufficient*. And so likewise in *Psal. 50. 12.* sayth the Lord there, *If I be hungry, I will not tell thee.* That is; To shew how little neede he hath of Sacrifices, how little regard he had to them, when they were brought in, and how little he was moved when they fayled in it. For, sayth he, *all are mine, the sheepe vpon a thousand mountaines are mine:* If I be hungry, I will not tell thee. That is; I may satisfie my selfe, (I doe but apply it by way of allusion) If I would haue Sacrifice in abundance, might I not haue it? If I were hungry after them, who could keepe them from me? We may say the same of the obedience of his children: If he were hungry. That is; If he were desirous of perfect and absolute obedience, could he not haue it? Hath he not spirit enough? Hath he not grace enough to put into their hearts, that he might reape the full fruits of righteousness? And therefore, I say, in regard of Gods *All-sufficiencie*, he needs it not; and if he need it not, he will be content with a more imperfect measure of it, since he

God hath no  
need of our  
service.

*Psal. 50. 12.*

If God had  
need of our  
obedience, he  
could make  
vs yeeld per-  
fect obedi-  
ence.

Iob 35. 6. 7.

Sinne &amp; righteouſneſſe, the two pathes men walke in.

is no looſer by it. This is to perſwade our hearts more fully of that truth, which we aſſent vnto with ſome difficultie: for we are ſomething diſcourageſ with the imperfections of our obedience, whoſe faith is not weakened by it? who comes not more vnchearefully before God, becauſe of it? Now, if that feare were taken away, we would draw neere more boldly. We ſee what Iob ſayth in this caſe, *Iob 35. 6. 7. If thou ſinneſt, what doſt thou againſt him, yea, when thy finnes are many, what doſt thou to him? If thou be righteous what giueſt thou to him? or what receiues he at thy hands?* Marke, you know, ſinne and righteouſneſſe, are the two pathes that we walke in, thoſe are all that trouble vs; the finnes that we commit, and the defects of our righteouſneſſe. Sayth he, *if thou ſinne, what is that to him?* It doth him no hurt. Againe, if thou fayle in thy righteouſneſſe, or in thy performances, it is all one that way: for it reacheth not to him: becauſe he is bleſſed for ever, he hath all *ſufficiencie* in himſelfe: and therefore he pleaſeth ſo to adminiſter the world, and ſo to guide the hearts of his children, and to diſpenſe to them but ſuch a meaſure of grace, to leaue ſinfull luſts in them in ſuch a meaſure vnmortified; becauſe himſelfe is neither a gainer, nor a looſer: therefore let not your faith be weakned at this his adminiſtration of things, let not carnall feares poſſeſſe your hearts, to keepe you off from coming with boldneſſe to him, ſince he is *All-ſufficient*, ſince he needs not your righteouſneſſe, he can be without it.

Moreover;

Moreover; This we may draw further from it; if *God* be thus *All-sufficient*, that what we doe, comes not neere him, then all the Commandements that *God* giues to the sonnes of men, are for their good, and not for his profit. Marke, that that should breede in vs a great willingnesse to keepe his Cōmandements, and a great chearefulnesse to performe them, when we vnderstand that it is for our owne good. When a servant knowes that all is for his owne good that he doth, he will goe about all the businesse his Master imployeth him in with more chearefulnes, because he loues himselfe; this is a principle *God* hath put into nature. Now, if *God* be *All-sufficient*, then he commands nothing for his owne benefit in any thing; no, not in that, in which he seemes most to doe it.

The Sabbath, that he hath taken for himselfe, and hath called it his day. Some may aske, is not that for his owne sake? No: *God* sayth, *the Sabbath is made for man*. As if he should say; If it had beene made for mine owne sake, I would haue taken more then one day from you; But I haue given it for your sake, I made it for man: for man could not be without it, he could not be religious without it, his heart could not keepe neere to *God* without it, it would soone be estranged from him, it would be over-growne with weeds, if it were not looked to ever and anon, he would soone be defective in his knowledge, he would soone forget the purposes that he takes to himselfe: therefore the Sabbath is made for man. That is; one day

L

wherein

Mans benefit,  
should encourage him to  
Gods service.

That Gods  
Commands  
are for mans  
good, declared  
by Instances.

I  
In the Sabbath.

wherein the *Lord* commands him to set aside all other busines, and to intend his service. And that which is said of the Sabbath, may be said of all other Commandements: for he is *All-sufficient*.

2  
In selfe-deni-  
all.

He bids a man *deny himselfe, and take up his crosse*. Is it for him? No, my *Beloved*, it is for our selues, and therefore when a man denies himselfe in his profit, in his credit, when he denies himselfe in the satisfying of his lusts; all this is for his owne profit: as you haue it clearely set downe in *Esay 48. 17. I am the Lord that teacheth thee to profit; therefore hearken to my Commandements*. As if he should say, It is for thy profit that I command thee, and not for my owne: therefore let that cause thee the more willingly to doe it: that is often repeated in *Deut. the Commandements that I haue given thee for thy wealth, for thy good*. *Beloved*, all the Commandements of Sathan are for our hurt, we doe him service, as bond-slaues serue their Masters, not for their owne profit, but for their Masters. But all the service we doe to *God*, is for our wealth; for he is *All-sufficient*.

Sathans ser-  
vice to our  
hurt.

We giue no-  
thing to God  
in our obedi-  
ence.

Last of all. If *God* be *All-sufficient*, then, when you performe any thing, doe not thinke that you giue any thing to the *Lord*, and so looke for recompence, (there is that secret Popery in every mans heart, that he thinks when he hath done any speciall service, to be rewarded for it) Indeepe, if thou shouldst do *God* a good turne, thou mightst looke for somewhat againe at his hands, but it is done to him that is *All-sufficient*; & how can you doe him a good turne? how can you giue to him?

Marke,

Marke; It is the ground which the Apostle layeth Rom. 11. 34. *who hath given to him, and it shall be recompensed to him?* He that is capable of no gift, there can be nothing done to him, to premerit any thing; For he is *All-sufficient*, there can be no addition made to him, and, sayth he, dost thou looke for any recompence? What dost thou else but giue to him of his owne? Shall a man merit in giving to the Lord the fruits of his owne Vineyard, the Apples of his owne Orchard? When as all the graces we haue, are but as streames springing from that fountaine that he hath put into vs; therefore, when thou hast done thy best, say within thy selfe vnto thine owne heart, I am but an *unprofitable servant*, I can looke for nothing for all this: for he is *All-sufficient*, and needs it not; I haue done him no good turne, I haue given him nothing, he is vncapable of my gift, and therefore I looke for no recompence, as by merit from him.

Againe; If God be *All-sufficient*; let vs be exhorted to make a *Covenant* with him; for (as I told you before) these words doe but containe the *Covenant* betweene God and vs. Now, this is the *Covenant*, that God will make with you; if you will enter into *Covenant* with him, that he will be *All-sufficient* to you. Now, that which is expressed here generally, I finde in other places, divided into these three particulars, where in the *All-sufficiency* of God consists, as if they were the three parts of this *Covenant*.

First. He is *All-sufficient*, to iustifie, and to forgive vs our sinnes.

Rom. 11. 34.

*Pse 5.*  
Gods All-sufficiency should persuade vs to enter into covenant with him.

The 3. parts of the Covenant.

I

2

Secondly. He is *All-sufficient*, to sanctifie vs, and to heale our infirmities.

3

Thirdly. He is *All-sufficient*, to provide for vs whatsoever we neede; so that no good thing shall be wanting to vs.

Ier. 31. 34.  
Heb. 8. 9. 10.  
Ezech. 36.

These are the three parts of the *Covenant*, which we finde set downe in divers places; in Ier. 31. 34. Heb. 8. 9. 10. 16. But most clearely are they set downe in Ezek. 36. sayth the Lord there; *I will powre cleane water upon you, you shall be cleane, yea, from all your filthines, and from all your Idols will I clense you.* There is one part of the *Covenant*, that he will clense vs from all our sinnes. That is; From the guilt, and the punishment of them. Secondly. *A new heart will I giue you, also a new spirit will I put into you, and I will take away your stonie hearts out of your bodies, and I will giue you a heart of flesb.* There is the second part of the *Covenant*, consisting of Sanctification. The third is. *You shall dwell in the Land that I gaue to your Fathers, and I will call for Corne, and I will encrease it, and I will lay no more famine upon you, and I will multiply the fruit of the tree, and the increase of the field, that you beare no more the reproach of famine among the Heathen.* Here are the particulars set downe; some are named for the rest; I will call for Corne and Wine, That is; For whatsoever you want. That is the third part of the *Covenant*. These are the three parts of the *Covenant*, which I shall spend this time in opening, and shewing you, that God is sufficient in all, and to answer those objections that mens hearts haue against his *All-sufficiencie*: for  
the

the heart is readie to object against these three, to haue sinnes forgiven, to be sanctified, and to haue abundance of all good things, belonging to this present life: in all these he is *All-sufficient*, to fulfill all the desires of mens hearts. Now, to begin with the first.

First, I say, He is *All-sufficient*, to take away all our sinnes. It may be, when you heare this point, you will say, it is an easie thing to beleue it, there is no difficultie in this, the *Lord* is *All-sufficient* to forgive sinnes. Surely, whatsoever we say, or pretend, we finde in experience it is exceeding hard. Who is able so fully to beleue the forgiveness of his sinnes, as he ought? Who is able to doe it when he is put to it? At the day of death, at the time of extremitie, at that time when the conscience stirres vp all his strength, and, opposeth it selfe against him, when all his sinnes are presented vnto him in their colours, who is able then to beleue it? therefore we had neede to finde out the *All-sufficiencie* of *God* in this: for the greatnesse and exceeding largenesse of his power is shewed in it, in nothing more then in forgiving of sinnes. *Hosea* 11. 9. See there how the *Lord* expresseth it, Sayth he, *I will not execute the fiercenes of my wrath, I will not returne to destroy Ephraim; for I am God and not man.* Marke it, when we haue committed sinne against *God*, wee commonly thinke thus with our selues, if my sinnes were but as other mens, if my sinnes wanted these and these circumstances, I could beleue the forgiveness of them; but some thing, or other, a man

I  
Gods All-  
sufficiencie in  
forgiving our  
sinnes.

It is hard to  
beleue the  
forgiveness  
of sinnes.

*Hosea* 11. 9.



Gods forgive-  
nesse without  
comparison.

Isa. 55. 7.

hath still to object. Now, sayth the *Lord*, it is very true: If I were as man is, it could not be, but that I should execute the fiercenesse of my wrath vpon *Ephraim*, who hath provoked me so exceedingly (for *Ephraim* was a part of *Israell*, and is put for all *Israell*; and the *Prophet* wrote this in the time of *Ieroboam*, the sonne of *Ioash*, when *Israell* abounded in sinnes, and in Idolatry) but, sayth the *Lord*, though their sinnes be exceeding great, yet I am able to forgue them: for I am *God*, and not man. As if he should say; Looke vpon weake man, and compare *God* and man together, and see how farre *God* exceeds man: see how much he is stronger then man, being infinite and almightie; so, sayth he, his mercy exceeds the mercy of man. As if he should say; If I were not *God*, it were impossible I should forgue the sinnes of *Ephraim*, which they haue multiplied against me from time to time. So, likewise, in *Esay* 55. 7. the *Lord* calls them in there, and vseth this as an argument: for, sayth he, *I will forgue and multiplie my pardons*; so the word signifies in the originall; when a man makes this objection. But it is more then any man can beleue, that my sinnes that I haue thus and thus repeated, that the *Lord* can so easily put them away, and multiply his pardons, as I haue multiplied my sinnes? Sayth he, *my thoughts are not as your thoughts, my wayes are not as your wayes, but as high as the heaven is aboue the earth, so are my thoughts aboue your thoughts, and my wayes aboue your wayes.* That is; As a man lookes to heaven, and considers the great distance betweene the earth,

earth, and it, so farre, sayth he, doe my thoughts exceede your thoughts. That is; When you thinke with your selues, I cannot forgieue; because you measure me, and draw a scantling of me by your selues, when you haue gone to the vtmost of your thoughts, my thoughts exceede yours as much as heaven exceeds the earth. And therefore, sayth he, *my wayes are not as your wayes*. That is; When you could not forgieue, yet I am able to forgieue in so great a disproportion. We doe with this as we doe with all the Attributes of *God*, we are able to thinke him powerfull as a man, but to thinke him powerfull as *God*, there we come short. We are able to thinke him mercifull as a man, but to thinke him mercifull as *God*, there our thoughts are at an end; we can thinke and see no reason why he should pardon vs. Now, sayth the *Lord*, my thoughts goe beyond your thoughts as much as the distance is betweene heaven and earth. If you say to me, who doubts of this, that the *Lord* is able to forgieue? My *Beloved*, if we did not doubt of it; what is the reason, when great sins are committed, that you fall to questioning of *Gods* mercy, when you can more easily beleeuue a smaller sinne to be forgiven? Therefore certainly, men doubt of his power, whether he be able to forgieue: for, if the difference of sinne, doe cause in you vnbelieve, it cannot be that you pitch vpon the power of *God*, and his readinesse to forgieue. Therefore it is certaine, that it is his power that is called in question, and, therefore, the thing we haue to doe, is to make this good to you, that the

We thinke of  
Gods Attri-  
butes compa-  
ratiuely.

In doubting  
of forgiveness,  
wee question  
Gods power.

Ob.

*Lord is able to forgive.*

But you will say to me: It is true; If it were a matter of power, I make no question,

*Ans.*  
To forgive  
sinnes, is a  
matter of  
power.

Rich in mer-  
cie, what?

Rom. 9. 22. 23

You shall finde it a matter of power: take a man, Is it not a matter of strength in him to forgive, to passe by an infirmities? If it be strength in a man to be meeke, to forgive, and to passe by iniuries, to be kinde to those that be unkinde to him; Is it not also power in *God* to doe so? Besides, is it not a power to be rich? Riches giue a man a potencie, and the *Lord* is sayd to be rich in mercy. That is; As a man that is rich, though he giue much, yet he is not exhausted; So, when you haue made thus much vse of *Gods* mercy, yet still there is more behinde, still there is more and more mercy for you, there is a spring of mercy, there is no end of it. Besides, as there is a power in his wrath, *who knows the power of his wrath?* So likewise there is a power in his mercy, as we see *Rom. 9. 22. 23.* (it is a place worth the considering for this purpose) *What if God, to shew his wrath, and to make his power knowne, will suffer with long patience, the vessels of wrath prepared for destruction? (And the next Verse is thus to be read, otherwise, you cannot make the sense perfect) & what if he would also, to shew the greatnesse of his power, declare the riches of his glory vpon the vessels of mercy, that he hath prepared to glory? (Marke) as God shewes the greatnesse of his power in executing wrath vpon evil men; so he shewes the exceeding greatnesse of his power, and declares his glorious riches. That is; The riches of his mercy vpon the Saints.*

Now,

Now, as it is hard to finde out the depth of the one, to it is to finde out the depth of the other, to consider the height, the length, and bredth; and depth of his mercy. When a man considers his sinnes, and looks vpon them in the height of them, in the bredth, and depth of them, when he sees a heape of sinnes piled vp together, reaching vp to the heavens, and downe againe to the bottom of hell; now to beleue, that the mercy of God is higher then these sinnes, and that the depth of his mercy is deeper then they; This is to comprehend the length, and bredth, & depth of mercy in him. *Ephes. 3.* This is exceeding hard and a great thing for vs to doe; but yet this the Lord is able to doe, his mercy is able to swallow them vp; and therefore, you shall find this expression in *Iames 2. Mercy reioyceth against Iudgement.* As if he should say; There is a certaine contention betweene the sins that we commit, and the mercy of God; though our sinnes oppose his mercy, yet his mercy is greater, and, at length, it over-comes them, and reioyceth against them, as a man reioyceth against an aduersary that he hath subdued. Therefore herein we must labour to see *Gods All-sufficiency*, that although our sins be exceeding great, yet the largeness of his mercy is able to swallow them vp.

But, you will say to me, we could beleue this, if we were qualified, but all the difficultie is to beleue it, when we want those qualifications that God requires, softnesse of heart, godly sorrow, truth of repentance, &c.



*Ephes. 3. 10.*



*Iames 2. 13.*

*Note.*



*Ob.*

To

Neither sinne  
nor emptines,  
should discour-  
age vs from  
beleaving for-  
giuenesse,

When wee  
doubt of for-  
giuenesse, we  
forget Christ.

To this, I answer briefly, that whatsoever thou seest, that discourageth thee, that thou seest in thine owne heart, when thou reflectest vpon it, it is either sinne, or emptinesse. That is; A want of that righteousnesse that should be in thee. If it be sinne, the greatnesse of his mercy is able to swallow it vp. And if it be emptinesse, know this, that he is rich in mercy, & *All-sufficient*, able to bestow this riches, even vpon nothing: you know he did bestow all the glory of the Creature on it when it was nothing. There was nothing, you know, when he made the world: when he made the *Angels*, what was it he bestowed his riches vpon? And is he not able to bestow it on thee, though there be an emptines in thine heart? Therefore, thinke with thy selfe, what is the exceeding greatnes of his loue. It was a great loue that moved him to giue *Christ* to vs; but after we are in *Christ*, then you must consider this, that his loue hath increased to a full object, his loue is fully bestowed on him, and is derived from *Christ* to vs.

When we doubt so much of the forgiveness of our sins, it is because we forget *Christ*, we thinke *Gods* loue is pitched immediately vpon vs. I say, that will helpe vs, though there be an emptinesse, yet he is able to bestow all this vpon nothing: but this will helpe vs much more, when the fulnesse of loue, which falls vpon his Sonne, is derived vpon vs, it is not bestowed vpon vs immediately. Now thou must thinke with thy selfe, though there be nothing in me, why he should bestow so great a degree of loue on me, as to swallow vp all my sinnes,

sinnes, yea, all the degrees of my sinnes, to overcome them, and subdue them, yet, if the fulnesse of his loue, that he loues *Christ* with, be derived on me, what neede I make question?

But you will say againe, What needs this perswasion of Gods *All-sufficiencie* in forgiving? This is but to open a doore of libertie, to make men more loose?

*Beloved,* It is not so, it is the most profitable thing you can doe for your owne soules, to beleue his *All-sufficiencie* in forgiving sinnes, as well as his *All-sufficiencie* in any thing besides: therefore wee see in *Rom. 6.* concerning the abounding of grace (for so the objection stands) *where sinne hath abounded, there grace hath abounded much more.* If mens sinnes be multiplied, grace and mercy shall be multiplied much more, and still outgoe, and swallow them vp. *Shall we therefore sinne that grace may abound,* or because grace hath abounded? No, sayth the Apostle, for the abundance of grace kills sinne (for so the consequence stands) *how shall we that are dead to sinne, live any longer therein?* So that his answer stands thus; Sayth he, the abundance of grace doth not cause men to sinne more: for it kills sinne. And therefore, the more we beleue this *All-sufficiencie* in God to forgive sinne, the more sinne is killed in vs; it is not enlarged by it, life is not given to sinne by it, but we are made more dead to sinne by it.

You will say, how can that be?

Because the beleieving of Gods *All-sufficiencie* in forgiving our sinnes, increaseth our loue, and our joy.



*Ob.*

*Ans.*

The assurance of forgiveness doth not make men careless. *Rom. 6. 13. 16.*

Grace kills sinne, and not increaseth it.

*Ob.*

*Ans.*

Beliefe of Gods  
*All-sufficiencie*  
to forgiue, in-  
creaseth loue:

Spirituall loue  
eates out car-  
nall delights.

A double  
feare.

I  
Keepes from  
comming in  
to God.

2  
From going  
out from him.

joy. It increaseth our loue; for, when there is no scruple in our hearts of Gods loue towards vs, it makes our loue more perfect towards him. It increaseth our joy also; because, when we haue a full assurance of the forgiuenesse of our sinnes, that fills the heart with joy & peace in the holy Ghost. Now spirituall loue eates out of the heart all carnall delights, all sinfull lusts, & all inordinate loue vnto the Creature. And so likewise, spirituall joy takes away the vigor of all carnall joy, and sinfull delight: So, the more you see this *All-sufficiencie* of God towards you in loue, the more you are able to belecue it, and the more it kills sinne in you, the more it sanctifies you, and the more it drawes you to God. Therefore this is to be considered, to helpe vs against this objection, that there is a double feare; the one is that which keepes vs from comming to God: The other is a feare that keepes vs from going out from God. We are very apt to exceede in the first feare, and to come short in the second. Now, the feare that keepes vs from comming in to God, is a feare that he is not readie to forgiue, that he is not *All-sufficient*, that he hath not power enough of mercy to forgiue our sinnes, and to heale our infirmities; this makes a man timorous and fearefull; as a man is fearefull to come neere a Iudge, to come neere one that is terrible: Now the more this feare is taken away, the neerer we come, the neerer we draw in assurance of faith to him.

On the other side; there is a feare that keepes vs from going out from God, and that is, the more

we



we beleue this *All-sufficiencie*, the more we beleue that happinesse is in him; the more we beleue the riches of his mercy, and the abundance of his goodnesse, the more we feare to stepe out from him, to haue our hearts estranged from him, to haue our hearts set loose. Now, the more we can beleue this *All-sufficiencie*, the more it takes away the first feare, and increaseth the second, it takes away the feare that keepes vs from coming in to God, and it increaseth the feare that keepes vs from going out from God. So much shall serue for this first, the *All-sufficiencie* of God, in forgiving sinne.

The second part of the *Covenant*, is his *All-sufficiencie* in healing our sinnes, or in sanctifying vs; as you haue it in *Psal. 103. That forgives all our sinnes, and heales all our infirmities.* This belongeth also to his *All-sufficiencie*. This is a necessary poynt to beleue; It serues likewise, to bring vs in to the Lord: for a man is readie to make this objection, when he looks vpon Gods wayes, the wayes of righteousness, and then vpon the strength of his lusts, he is readie to say with himselfe: how shall I be able to leade a holy life, as I ought to doe? This is the answer to it; *God is All-sufficient.* He that is able to bid the light shine out of darknesse, sayth the Apostle, he is able to kindle a light in thy darke heart, where there is not a jot of goodnesse; though thy heart be never so averse, he is able to change that heart of thine, and therefore say not, I shall never be able to doe it: for he is able to take away all that reluctancy.

For

2  
Gods *All-suffi-*  
*cience* in sanc-  
tifying vs.  
*Psal. 103. 3.*

Note.

Ob.

For hence comes the difficultie: how shall the strength of my lusts, this crooked and perverse heart of mine, and the straight wayes of *God* stand together?

A<sup>n</sup>s<sup>w</sup>.

God cha<sup>n</sup>ge<sup>t</sup>h  
the nature of  
things.

God leads the  
Creatures to  
their end in  
away fitting  
their nature.

Note.

When the  
heart is chan-  
ged, the wayes  
of God are  
easie.

It is very true. If thy heart continue in that temper, it is impossible; but the *Lord*, that is *All-sufficient*, is able to take away that reluctancie: for he doth in the worke of grace, as he doth in the worke of nature: he doth not as we doe, when we would haue an Arrow goe to the marke, when we throw a stone v<sup>p</sup>ward, we are not able to change the nature of it, but we put it on by force. *God* carries all thing; to their end, by giving them a nature suitable to that end. An Archer makes an impression vpon an Arrow, but it is a violent impression; *God* carries every thing to that end, to which he hath appointed it; but with this difference, he makes not a violent impression, but a naturall impression, & therefore he doth it not by an onely immediate hand of his owne, as we doe, but he causeth the Creature to goe on of it selfe, to this or to that purpose, to this or that end. And so he doth in the worke of grace; he doth not carry a man on to the wayes of righteousness, leaving him in the state of nature, taking him as he is, but he takes away that heart of his, and imprints the habits of grace in it, and he changeth a mans heart, so that he is carried willingly to the wayes of *God*, as the Creature is carried by a naturall instinct to its owne place, or to the thing it desires. So that thou may'st thinke thus with thy selfe: It is true, if I haue my old heart, my old lusts still,

still, there must needs be such a reluctancie, as I shall not be able to overcome, but, if the *Lord* change this heart of mine, and take away these lusts, if the *Lord* put another impression vpon me, that is naturall to me, which is like that instinct he putteth into the creature, then it is easie for me to doe it. And this the *Lord* out of his *All-sufficiencie* is able to doe.

But you will be readie to object, if the *Lord* be thus *All-sufficient*, if he be able thus to kindle light in the darke heart, to change a mans crooked and perverse spirit, to implant and ingraft such naturall habits, and instincts into it, to carry it on with such facilitie and connaturalnesse to the wayes of his Commandements, why am I thus? why am I no more able to overcome my sinnes? why doe I fall backe so often to the same sinne? why doe I come short of the performance of such purposes and desires? why doe I finde so many things in my life contrary to the Rules of Sanctification, and so contrary to this *All-sufficient* power of *God*?

To this I answer. First; It may be it is from hence, that thou observest not those Rules by which *God* communicates this *All-sufficiencie*, and this power of his. What though the *Lord* be willing to communicate it, yet there are some Rules to be observed, which himselfe hath given? That is, Thou must diligently attend vpon his ordinances, thou must obserue & keepe them, thou must be carefull to abstaine from the occasions he bids thee abstaine from: if thou sayle in either of these,

*Ob.*

*Ans.*

We haue many imperfections, though *God* be able to sanctifie vs.

I

Because we obserue not *Gods* rules.

he hath made thee no promise to helpe thee with his *All-sufficiencie*. *Sampson*, as long as the *Lord* was with him, you know, had great strength, you know, the *Lord* tels him so long as he nourished his hayre, so long he would be with him, which was but a symboll of *Gods* presence, but it was such a thing, as he would haue him to keepe exactly, and, if he did not keepe that, he would withdraw his presence, and would not be with him. So likewise, the *Nazarites* were cominanded to abstaine from drinking wine, if they dranke wine, the *Lord* would withdraw himselfe. And so it is in this case: the *Lord* hath appointed vs to keepe his ordinances, and so long he will be with vs, to be *All-sufficient* to vs, to giue vs strength to inable vs to doe the duties he commands vs, and to abstaine from the evils he would not haue vs to doe. But we must keepe his ordinances, and goe by his Rules, and if we fayle in either of them, that we neglect the meanes, or adventure vpon the occasions, now the *Lord* is discharged of his promise, as we may so say, the *Lord* now withdraws his power frō vs, as he did from *Sampson*. If you will needs marry with such a people, sayth the *Lord*, they shall turne away your hearts: for now I will not keepe you. If you will needs touch that tree, if you will needs goe into such a company, if you will needs gaze vpon such objects: or, if againe, you will neglect prayer, and hearing, and sanctifying the Sabbath, if you will neglect to obserue the Rules that he hath appointed, in all these cases, the *Lord* withdrawes his

Note.

*All-*

*All-sufficiencie.* And therefore lay the fault where it is; That is; Vpon yourselues. Doe not say with thy selfe, it is because the *Lord* is not *All-sufficient*, but rather thinke that he can giue power to goe through the worke he hath appointed me to doe, but it is because I haue not kept his Rules, I haue neglected the meanes, I haue ventured vpon such occasions.

Secondly. Consider with thy selfe, that the *Lord* doth this to humble thee. It may be, he is as willing to bestow a greater measure of grace, but he dispenseth a lesser measure; it is that the heart may be kept humble: for humilitie is the nurse of graces, take away that and grace withers in the heart. And therefore when he is willing to bestow a mercy, or grace on vs, he doth as he did with *Jacob*, he leaues a lameness together with it, he will not so bestow it on vs, that he will make vs perfect, but he leaues some defects, some wants, that by that, humilitie may be preserved, and that may cause vs to cleaue to him, and depend vpon him, that he may keepe vs from an *All-sufficiencie* in our selues, and teach vs to waite on him: for without that he doth not communicate, and dispense vnto vs that sufficiencie that is in himselfe.

Moreover; Consider with thy selfe, that the *Lord* many times suffereth vs to see changes in our liues and conversations, that by them we may learne to know him better, and our selues also; if we were able to doe it by ourselues, the *Lord* would spare vs, but who is able to doe it? It is

M

sayd.

Answ.

2

To humble  
vs.  
Humilitie the  
nurse of Gra-  
ces.

Answ.

3

That we may  
know God  
and our selues  
better.

The Saints  
are gainers by  
their falls.

*Simile.*

sayd in the *Psalmes*, that therefore the wicked feare not God, because they haue no changes, and truely, euen the godly men, if they had no changes, they would feare him lesse; so that every change in a mans state, the falling into sinne, and the rising againe, leades a man to some new knowledge of God, and of himselfe also, to a new experimentall knowledge, and that knowledge leades him to a new degree of feare: so that still by their sins the Saints get advantage, that they shall finde in their spirituall estate: for, euen as we see the Sun, when it breakes out of a thicke Cloud of darknesse, it shines the brighter, so grace when it breakes out of a thicke cloud of sinnes, or of temptations, it shines the brighter, we are still gainers by those changes. I say, we learne to know God, and our selues also the better, and for these causes hee leaues vs to those changes, that we may be gainers by them, and so we are. Therefore, say not with thy selfe, because I finde some defects, and some vneuenesse in my sanctification, therefore the Lord is not sufficient: for it is for thy advantage, it is not for want of sufficiencie in the Lord, nor of willingnesse in him to communicate it to thee, but it is for thy advantage, that thou shouldest finde these changes, and this vneuenesse in thy wayes. Therefore, build vpon this that he is *All-sufficient*. It may be, when thou goest about a worke thy selfe, thou findest it a difficult thing to overcome such a lust, but that which is impossible with men, is easie with God. Those that rowed all night, and did no good, a word from

from his mouth brought them to shore presently. *The spirit that is in vs lusteth after envie, James 4. but the Scriptures offer more grace.* That is; Grace is able to heale these naturall hereditary diseases, there is an *All-sufficiencie* in him, he is able to doe it; He that can still the Sea, and command the windes, that at his word they are quiet, can he not still strong lusts? He is able to restrain them: therefore labour to see his *All-sufficiencie* in this, as well as in all things else. Thinke with thy selfe, he hath a soveraigntie over all thy affections, over all thy lusts: for what is it that troubles vs, and interrupts vs in our way, but some temptations of the flesh, or the world? Is not the *Lord* the Master of them? As *Paul* sayth, *2 Cor. 12.* though Sathan were the chiefe Bufferer, and the lusts of the flesh the messengers, yet the *Lord* sent that messenger, (marke it) therefore he goes not to Sathan, he wrangles not with the messenger, but he immediately sought the *L o r d*, he beseeches him to recall it. So thinke with thy selfe, when thou art set on with a strong lust, with a temptation that seemes too hard for thee, say with thy selfe, this is a messenger from *God*, and I must goe to *God*, and beseech him to take it off, and rebuke it: for he is able to doe it, he is *All-sufficient*, they are all at his command, as the mastiue is at the Masters command, he is able to rate him, but a stranger is not able to doe it, and when he hath done that which his master would haue him, he calls him in; So the Shepheard sets his dogge vpon his Sheepe to bring them in, but when they

James 4: 5, 6.

Lusts are at Gods command.

2 Cor. 12:

Note.

Simile.



Why GOD  
suffers lusts  
and temptations in his  
children.

are brought in, he rates his dogge : And so doth the Lord with lusts, and sinne, and temptations, he sets them on his owne Sheepe, his owne Children, but for this end, to bring them in; it is not in their owne power to rate these temptations, and lusts, nor in the power of a stranger, but onely in the Lords, who is Master of them, whose messengers they are, he is able to rebuke and recall them, they are at his command, as it is sayd of the discases of the bodie, they are like the Centurions servants, if he bid one goe, he goeth, if he bid another come, he cometh : so it is true of the discases of the soule; if he say to such a messenger as Paul had, to such a lust, to such a temptation, goe, and seaze vpon such a man, goe, and vex him, for a time, it shall goe, if againe, he call it backe and restraine it, shall it not be restrained? Labour thus to see Gods *All-sufficiencie*.

Wee stand in  
Gods strength,  
as we may see  
I  
In others.

Beloved, if you looke vpon other men, or your selues, you shall see experience enough of this. Looke vpon David, vpon Paul, vpon Salomon, Lot, and Noah, and all the Saints, so long as God was with them, how strong were they? Their strength was like the strength of Sampson: but when the Lord withdrew himselfe, we see what base lusts they fell into; what lusts was David given vp vnto? Also Salomon, and Peter, and Lot. All this the Lord hath done, even for this purpose, they they might learne to know that *All-sufficiencie* is in him, and not in them. Therefore, when thou lookest on any Saint of God that excels in grace, and goes beyond thee, thinke thus with thy selfe; it is not

not because this man is stronger then I, but because the *Lord* hath done more for him, he hath bestowed more grace vpon him: he that hath done this to him, is he not able to doe it to thee? He that is so strong, if the *Lord* withdraw his hand, thou seest what he is. And therefore comfort thy selfe with this, that he is able to strengthen thee.

Thinke againe with thy selfe, how thou hast found him at other times. My *Beloved*, there is great strength in this, even when thou art at the worst, to keepe life in the roote of grace; in the Winter time it is a mightie power of *God*, if we looke on the workes of nature, to keepe life in the Plants, when they seeme to be dead, that the hardnesse, and coldnesse of Winter take not away the life of them: So it is no lesse *All-sufficiency*, and almightie power of *God*, to keepe the life of grace in our greatest fals, and temptations, to keepe life in *David*, and *Salomon*, that it should spring againe when the spring time was come.

Againe, who is it that restrained thy lusts before? who is it that hath giue thee any abilitie to thinke those good thoughts, to doe those good things? thou hadst not power in thy selfe, all was from the *Lord*. Therefore, if he haue an *All-sufficiency* in him, as he is *All-sufficient* to forgiue sins, so likewise, he is *All-sufficient* to sanctifie thee. Be not discouraged then. Let not a man thinke with himselfe, oh, I shall never overcome it, I shall never be able to be so exact in the wayes of righteousness, as I ought to be; Remember *God* is *All-sufficient*. Our endeavour must be to make our hearts perfect,

M 3

to

2

In our selues.

Note.

Despaire of  
victorie over  
lusts, is for  
want of belee-  
ving *God's All-  
sufficiency*.

When the  
heart is not  
perfect, lusts  
prevaile.

3  
Gods *All-suffi-*  
*ciencie* in pro-  
viding out-  
ward good  
things.

Prov. 23.

All outward  
good things  
are Gods.

to resolute to serve him with a perfect heart. But for the power, and performance of it, this belongs to God. Therefore, hence comes all the difficulty, that our hearts are not so perfect: for when a man is ready to object, I, but I finde no experience of this almighty power? See that the cause be not in thy selfe; he hath made a promise vnto those whose hearts are perfect with him; it may be, thy heart is imperfect, it may be, there hath beene hypocrisie in thy heart, thou hast never beene willing to part with all, to serve him with a perfect heart, and with a willing minde all thy dayes. But, when once thy heart is brought to sinceritie, doubt not that he will performe that thou lookest for on his part: for it belongs to his part to giue thee power, and strength to doe that which thou desirest to doe. So much likewise, for the second part of the Covenant.

The third part of the Covenant, is to provide all good things for vs, belonging to this present life: herein the Lord is *All-sufficient* to all those that are in Covenant with him. I neede not say much to make this good vnto you. All things are his, whatsoever a man needs; Riches are his, they are his Creatures: in *Pro. 23.* they come, and goe at his command; Honour is his. *I will honour those that honour me*, he takes it to himselfe to bestow it as he pleaseth; Health and life is his, *the issues of life and death belong to him*; Friendship is his: for *he puts our acquaintance farre from vs*, and drawes them neere to vs. Goe through all the varietie of things that your heart can desire, and they are all his,

his, he is the governour, and the disposer of them as he pleaseth; and therefore, certainly, he is *All-sufficient*, he is able to provide all things for thee that thy heart can desire, so that no good thing shall be wanting to thee. I will not stand to enlarge this, but rather answer the objections: for here we are readie to object,

If the *Lord* be *All-sufficient*, why is it thus then with me? why doe I want so many things which I haue neede of, and desire to haue? If *God* be *All-sufficient*, why are there so many defects in my estate, in my health, this way and that way?

To this I answer. Thou must consider with thy selfe, if those desires of thine be not vnnaturall desires, whether they be not sinfull desires; the *Lord* hath promised to be *All-sufficient* to the naturall desires, to the right desires of the soule, but not to those that are vnnaturall, and inordinate. There is a double desire in the heart of man, as there is a double thirst: there is a naturall thirst, you know, which is easily satisfied with a little; there is an vnnaturall thirst, as the thirst of a dropsie man, who desires exceeding much, and the more you giue him, still the more he desires, and is never satisfied. So, it is with the soule; there is a naturall healthfull desire, which desires so much credit, and so much wealth, as is needfull; there is, besides this, an vnnaturall desire of the soule, when a man doth long after abundance: now doe not looke that the *Lord* should satisfie this, nay, the best way, in this case, is not to satisfie, but to take from our desires; as we say of the

*Ob.*

*Ans.*

Why the Saints want good things of this life that they desire.

A double desire in the soule.

1

Naturall.

2

Vnnaturall.

Evill desires  
are to be pur-  
ged, and not  
satisfied.

Eccles. 5. 10.

When God  
satisfiech evill  
desires, it is a  
token of his  
wrath.

*Simile.*

*Boulemeia*, that disease wherein a man eates much, that is called *Caninus appetitus*, and likewise, in the dropfie, the one excesssiuely eates, and the other excesssiuely drinks; and the Rule of *Physitians* is, *Opus habent purgatione non impletione*, such a man hath neede of purging and emptying, and not of filling; so I may say of all these, such men haue neede of purging and emptying, which is to be desired in this case: that wherein God shewes his *All-sufficiencie* now, is not in supplying thy defects, in adding that which thou desirest, but in purging the heart, and taking away those desires: that is the way to heale thee: Therefore consider seriously what that is that thou desirest, if it be an inordinate desire, if it be a worke of fancie, know, that thou canst not looke for this *All-sufficiencie* of God to satisfie this, but to heale it. You shall see Eccles. 5. 10. *He that loveth silver, shall not be satisfied with silver, and he that loveth riches, shall be without the fruite thereof.* You see what the Lord hath set downe concerning this case: now a man may seeke for a competency, but when he comes once to riches, that he seekes for them, the Lord sayth, such a man shall not be satisfied, or, if he be, it shall be in wrath: for it is in wrath given to such a man. It is the destruction of a dropfie man, to haue much drinke given him, or to giue a man much meate that is sicke of the disease we spake of before. And therefore, sayth he, he shall not be satisfied, or, if he be, it shall be in Iudgement: Such are these desires, and therefore examine thy selfe, whether thy desires be not such as proceede from

from fancy, such as proceede not from the health, but the weaknesse of the soule. Therefore it is sayd in 1 Tim. 6. *that godlinesse is great gaine with contentment.* How doth godlinesse giue contentment? After that manner that Physicke giues satisfaction. A dropsie man after he is brought into health, you know, he is contented with lesse drinke, for now he is in health, so godlines brings the soule to a good temper, it takes away the distemper, the lustfull humors, that were there before, and brings him into a right temper, it giues him now the content that before he wanted.

Againe. Another objection is; If God be *all-sufficient* for these outward things, why am I thus crossed? why doe I suffer these afflictions? why are they not removed from me?

To this I answer briefly. Thou mayst be deceived in them, that which thou makest account is so great an euill to thee, it may be for thy great good, as we see *Ier. 42.* that whole Chapter, the Captaine there, and the rest of the people, they reckoned it an exceeding great misery, a very great affliction to continue in *Ierusalem*, they had a great desire to goe downe into *Egypt*, but the Lord tels them, they were very much deceived: for this misery shall be for your good, sayth he, but, if you will needs go downe into *Egypt*, when you thinke to haue abundance of all things there, you shall meete with the Sword, and with Famine, and with the Pestilence, and with vnter destruction. So, I say, in this case, we are often times deceived, we thinke that to be good for vs which

1 Tim. 6. 6.

*Simile.*

*Ob.*

*Answe.*

That is not alway good for vs, that we desire, nor that alway euill, that we would be freed from. *Ier. 42.*

is

We were better want comforts than inioy them without our Fathers good will.

is not. Certainly, the *Lord* is *All-sufficient*, he will with-hold no good thing, but it is not alwayes good to haue such an affliction removed, perhaps it were better for thee to beare it, it were better for thee to lye vnder it, then that it should be removed: we doe, in this case, many times with the *Lord*, as the children of the Prophets dealt with *Elisha*; they would needs goe to seeke the body of *Elisha*, *Elisha* forbad them, but still they were importunate, sayth he, if you will needs goe, goe, but they lost their labour, they had better to haue taken his counsell at the first: And so in this case, many times when the *Lord* would haue vs to doe such a thing, and to be content with the want of such a comfort, to be content to suffer such a defect in our estate, in our bodies, in our businesse, we are still importunate with him, sometimes he hearkens to vs, he suffers the thing to be done, but we were as good to want it, I would aske thee in this case, wouldst thou haue it without thy Fathers good will? If thou haue it, it will doe thee no good: The best way in this is to consider with thy selfe, that he is *All-sufficient*; though this affliction seeme to be exceeding bitter, yet it is a cup of thy Fathers providing, it is that which the *Lord*, that loues thee, hath ordained, it is that which the *Lord*, that wants nothing, who is able enough to take it from thee, and to supply it, it is that which he hath seene meete to dispencc to thee: therefore it is not for want of sufficiencie in him, but it is better for thee to suffer the want of this comfort, or to lye vnder this crosse or affliction.

But



But lastly, some will say, if the *Lord* be *All-sufficient*, and I must be subiect to his will, why is it not his will to put me into a higher condition? why hath he given me but such a measure of gifts, but such a meane place, but such a quantitie of health, of wealth, of vnderstanding? a mans heart will goe further, if there be such riches in *God*, such an *All-sufficiencie* in him, why is it not better with me? why am I not in a higher condition?

To this, I answer. First; That he that entereth into Covenant with *God*, he should be content with the lowest place in all the family, and be glad that he is within the dore; as we see the *Prodigall* did, and so the Apostle *Paul*, *I am the least of all the Saints*, and he was contented to be the least. A man that hath beene truly humbled, and brought home to *God*, that hath *tasted and seene how gracious the Lord is*, that hath had experience of his owne sinne, and of *Gods* goodnesse, he will be content with the least measure, if he be put into the lowest place, if he be made the least of all Saints, he will not exalt himselfe aboue that measure, and that place that the *Lord* hath allotted him.

But besides this; Consider, secondly, further with thy selfe, that, if thou haue a lower place, or conditiō in this, or that thing, yet, it may be, thou hast a higher condition in somewhat else, and know this, that *God* giues no man all things, but hath mingled his comforts, hee hath dispensed them diversly, as we see in *1 Sam. 1.* in that case betweene *Hannah*, and *Peninnah*, *Hannah* had the loue

Ob.

*Answe.*  
A Christian should be content with a meane place in *Gods* house.

2

Those that are meane in some things, may excell in others.

*1 Sam. 1. 2.*

God dispenseth his gifts differently, no one man hath all.

3  
God can satisfie the desires in a low condition.

loue of her husband, but the *Lord* had made her barren: On the other side, *Peninnah* had children, but she wanted the loue of her husband: it is purposely noted there, that you may see how the *Lord* dispenseth his comforts: And so it was with *Leah* and *Rachell*, the one, you know, had children, and wanted her husbands loue, the other had a greater abundance of loue, but shee was barren. As it was with these, so generally the *Lord* dispenseth good and euill together. There is no man that hath all things. You see *Moses*, he wanted eloquence, that *Aaron* had, as *Moses* againe had the wisdom, that *Aaron* wanted: so *Paul* and *Barnabas*, they had different excellencies, the one had that the other wanted, and so it is generally. Therefore thinke with thy selfe, there is no man that hath all, and why should I desire it? there must be a mingling of some defects.

Againe. Thirdly, Consider with thy selfe, that the varieties of the sufficiencies that *God* giues to men, that he placeth some in a higher degree and some in a lower, to some he giues greater gifts, to some lesser, some he makes rich, and some poore, some honourable, and some base; this varietie in all the workes of *God* takes not away from the perfection of each one: every man in his place may haue a perfection, he may haue it within his spheare, so that there shall be no want at all: for the *Lord*, out of his almightie power, is able to doe it, that the desire may be satisfied as much, they may be filled in a lower condition as well as in a greater, thou shalt feelee no more want, but haue

haue as great a degree of happinesse as the other; you know, there are sundry expressions in that case. A little Bottle is as well filled as a greater. What can a man desire more but to be satisfied? And therein God is *All-sufficient*, there is in him an *All-sufficiencie* to fill every Creature in his owne sphere, and compasse, when he hath made vessels of glory, they are not all of one sort, but of diuers sorts, some of one, some of another sort, but they are all vessels of glory, they haue all experience of his riches, and of his mercies, so that none haue cause to complaine.

Last of all; Consider (in that meannesse of place, gifts, or condition, that thou art in,) thou mayst be as faithfull in a little, as another may be in much: Consider, that he that hath much, yet there is nothing his, but the sinceritie wherewith a man hath vsed that which he hath, wherewith he performes all that he doth: he that hath the gifts that *Elisha* and *Paul* had, that excellency of gifts, it is not his, but the Churches, all that is his is but his faithfulness in dispensing those gifts, they are not his owne, but they are bestowed vpon him; and he that hath the lesser measure of gifts, he that hath the lower part given him to set, while he is on the stage of this world, is accepted according to his faithfulness, every man shall be rewarded according to his faithfulness and sinceritie: therefore content thy selfe with a lower condition, say not that God is not *All-sufficient*, because thou hast not a higher degree: for thou seest here is an *All-sufficiencie* in God, to preserue thee in all comfort,

*Simile.*

4  
A Christians  
faithfulness  
is accepted in  
a meane con-  
dition.

A mans gifts  
are not his,  
but the faith-  
fulness where-  
with he hath  
dispensed  
them.

fort, and to defend thee from all evil. It may stand with a great difference of condition, though thou be not so high as another, though thou haue not so much grace, though thou haue not so high a Calling as another, yet even to thee also *God is All-sufficient*. So we haue run through all these three parts of the *Covenant*; He is *All-sufficient* in *forgiving*; He is *All-sufficient* in *sanctifying* vs; And he is *All-sufficient*, in providing for vs whatsoeuer we want.

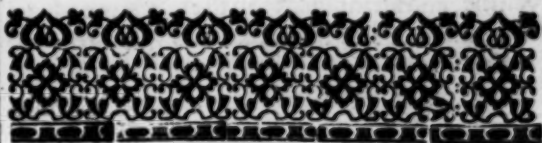
So much for this time.

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F I N I S.

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THE  
F I F T H  
SERMON.

GENESIS 17. 1.

*I am G O D All-sufficient.*



You know where we left; We proceed to that which remaines, that wee may finish the poynt at this time. There remaine but these two Deductions from this, that *God is All-sufficient.*

First; This should leade vs to a further knowledge of the insufficiencie of the Creature. (That we will first do, and after it we will adde but a tryall to all that we haue sayd, to see whether we be indeede perswaded of that *All-sufficiencie*, that is in *God*, and of that vanitie, and emptines that is in the Creature; And this will be our busines at this time.) If *God* be *All-sufficient*, and that exclusiue-ly, as I shewed before, then there is an emptines, a vani-

2  
Deducti-  
ons.

1  
The insuffi-  
ciencie of the  
Creature pro-  
ved.

a vanitie, and an indigence in the Creature, there is nothing in it : and to make this good to you, consider ;

I  
It is made  
by another.

The end and  
perfection of  
th: Creature  
without  
it selfe.

First, That the Creature is made by something else without it. It is certaine, no creature is able to make it selfe : for that which makes another, must be before another ; if a Creature could make it selfe, it must be before it selfe, and therefore all things are made by God; by this *All-sufficient God*. Now then, if that which makes the Creature be something without it selfe, then the end of the creature, must be something also without it selfe : for it is the maker that is the efficient cause of all things, and in all things that propounds an end to it selfe, and the end of every thing, you know, is the perfection of the thing ; so that hence we gather, that all the perfection of the creature is without it selfe, for if the end be the perfection, and the end to which every creature is carried, is without it selfe, it must needs be, that, it hath no perfection, nor excellency within it selfe: hence it is, that every creature is bound to doe something for another, the inanimate, and vnreasonable creature for man, and man for God : because all are made for a further end. The *Almightie God* himselfe, the *All-sufficient God*, that hath no efficient cause, and, by consequent, no end without himselfe, he may doe all for himselfe, and for his owne sake, and his owne glory ; if he will dispense with the creature, and doe good or ill to the creature, and make himselfe the end of all that he doth. I say, he may well doe it: for he hath no higher end ;

Note.

But

But if any Creature shall say, I will seeke no further end, but to haue an happines and perfection within mine owne compasse, it is all one, as if the herbe should say, I will not be beholding to the Sunne, but I will liue of my selfe, or I will not be beholding to the rayne, &c. this Creature must needs perish, because his end and perfection is without himselfe altogether; It is as if the hand should say, I will seeke a perfection in my owne spheare, as I am such a part, as I am such a member, without looking to the soule, that giues life, or without looking to the rest of the body it subsists in, this is the way to destroy it: So it is with every Creature; if it seeke a perfection within it selfe, it is the vndoing of it selfe. On the other side; when it denies it selfe, when it emptieth it selfe, when it lookes for nothing within its owne compasse; but goes out of it selfe, and out of every creature besides, to that Ocean of happines, from whence it must receiue all the perfection it hath, I say, therein consists the beatitude, and blessednesse of the Creature.

Secondly. As that is one argument, to shew the emptines of the creature, that the happines of it is without it selfe altogether, and therefore it must needs be emptie, so this is another Reason, which you shall finde in *Eccles. 2.* Every creature, naming diuers of them, the *Sunne* and the *waters*, and the *winde*, the seuerall generations of the creatures, whereof *one goeth, and another succeedeth*; thus the *Wiseman* concludes, sayth he, *all things are full of labor, man cannot utter it.* And he proues

*Simile.*

Wherein the  
happinesse of  
the Creature  
consists.

2

It is in conti-  
nuall motion.

*Eccles. 2.*

N

it



The end of  
motion, what?

it by this, *The Sunne riseth, and sets, and is never at quiet, the clouds goe about by their circuits, and never remaine still in their places, the water is still running to and fro, some Rivers are running to the Sea, some running out of it, so that all things are full of labour.* Now what is the end of all motion, and of all labour? When any man, or any thing moues it selfe from one place to another, it is out of a desire, out of an appetite to be there rather then in the place where it is, there is no appetite or desire but of something that is wanting: for, if it had the thing, it would haue no desire to it, and therefore it is carried to some thing without it selfe: So that the motion of the creature is a signe of the imperfection of it. Besides, whatsoever moues, it moveth to get that which it hath not, yet it is in possibilitie to haue it, & it hath it not: for, if it had it, the Creature would rest there, it would remaine in that terme, it would stand still vpon that Center; but, because it wants something it hath not, therefore it moues it selfe, and therefore it labours. Now when you see this is the condition of every Creature vnder the Sunne, *all things are full of labour,* and sorrow, and man that is the Lord of them (you know what is sayd to him, that in labour he should eate his bread, and all his life should be full of labour) it is an argument of the imperfection, and of the vanitie & indigence of the creature, and that what it hath, it must haue elsewhere.

3  
It hath all by  
participation.

Last of all; you shall know it by this, that whatsoever the creature hath, it hath it but by participation.

pation, it hath nothing of it selfe; as in things that are made hot, some things are more hot, & some things lesse hot, it is an argument they haue not hotnes in themselves, but there is something else that is perfectly hot: for that which hath but a part, it presupposeth that there is something else that is the whole, of which that is but the part: If you looke vpon all the goodnesse, excellency, and beautie in the Creatures, you see some Creatures haue it more, and some lesse, which is an argument that there is something else without the creature that hath a Sea of perfection, that is full of goodnesse, full of excellency, as the Sunne is full of light, and as the Sea is full of water, and this is not within, but without the Creature. Now the Creature being thus imperfect in it selfe, it hath something communicated to it from day to day: for if there be a continuall neede, there is a daily supply that it must haue, and if that fayle, or be not so good as it needs, the Creature languisheth. This is so in every kinde: if it be in matter of life, if meate, or drinke, or Physicke, or ayre be wanting, the creature dyes for want of it: for it hath it not in it selfe, it is communicated from another. And so likewise, if it be contentment, if it be refreshing, if it be joy, without which no creature is able to liue, if that be wanting, if God with-hold his hand, that there is not an influence into it, the Creature languisheth according to the proportion of that defect; if it be in matters that belong to eternall life; if the Lord with-hold his hand, if he shut vp his hand, they perish eternally.

*Simile.*

If the good that God communicates to the creature fayle, the creature perisheth.

No Creature liues without joy.

And so wee may say of all things else.

So that this is the condition of every Creature, it is exceeding emptie ; Man himselfe is emptie, and so all other Creatures besides are, there is no happines to be found in them, there is no satisfaction, there is no contentment to the soule of a man. If I should goe through the particulars, you should finde it so. If you aske, where this happinesse is to be found? whether in riches, or in matter of estate? Surely, it is not there : for riches are but of two sorts, either they are naturall riches, such as meate, drinke, and clothes, or else they are artificiall riches, things that consist in exchange, that are invented by art, to be the measure of them for commutation ; it cannot consist in the naturall, for what serue they to, but to maintaine the body ? and what doth the body serue for, but for the soule ? and if this were all, what should become of the principall part of man, that which is indeede the man himselfe ? Besides, it cannot consist in credit, in estimation, in honour, for that is in the power of another, and is not in a mans owne power, and the happinesse and blessednesse of any thing, the contentment which consists in the power of another, and that in the power of the Creature, it cannot make a man happie, it can giue little contentment to him.

Besides ; As we sayd of riches, so we may say of honour, and glory, it is either emptie glory, as the Scripture often calls it ; That is ; glory that is gathered from vaine things, as apparrell, or houses,

Riches of two  
sorts.

1

Naturall.

2

Artificiall.

Honour of  
two sorts.

1

Emptie glory.

houses, or learning, or knowledge : for there is nothing that brings true prayse, but grace onely, as nothing draws shame after it properly but sinne, it is not in this, for this is a deceivable thing, it is a shadow that hath no substance to answer it, or else, it is true honour and credit, and if it be that, that is but the shadow that follows the substance. And therefore our blessednesse, our contentednesse, and satisfaction, rests rather in the thing from whence this credit is gathered, then in the credit it selfe : for that is but a shadow that sometimes followes it, & sometimes it doth not, sometimes it is a larger shadow, and sometimes a shorter, though the body be the same.

I might goe through many others, but I will rather confirme all this to you, that I haue sayd of the emptines of the Creature, by that testimony that is without all exception. That is; By the testimony of God himselfe, even the testimony of the Scriptures, in *Eccles.* 1. 2. where the scope of the *Wise man* is to set out this poynt, that we are now vpon; That is; The emptinesse of the Creature.

First; Sayth he, *vanitie of vanities, all is vanitie.* That is; There is in the Creature an excessse of vanitie, as you know that is the height of the Hebrew Superlatiue, *vanitie of vanities.* Besides, it signifieth a heape of vanities, a nest of vanities, a wondrous exceeding great vanitie, such as he knew not how to expresse what that vanitie is that is in the Creature. It is a vaine thing, we say, that cannot profit, and therefore we see in

Onely grace  
and sinne  
bring prayse  
and shame,

2

True honour.

*Simile.*

The emptines  
of the Crea-  
ture prooved,  
first by argu-  
ments.

1. *Argu.*

It is full of  
vanitie, which  
appeares.

I

In that it is  
vnprofitable.

2

It is brittle.

Isa. 40. 6.

Rom.-8.

3

It is vnable to  
bring enter-  
prises to passe.

the 2. verse, *what remaines to a man of all his travels*, or what avayles it, or what profits it, according to that in the Gospell, which is the best expression of it ? Sayth our Saviour, Put the case thou hadst all the good things in the world, that all the glory of the world, that all the riches in the world were in thy possession, yet, sayth he, when thou shalt loose thy soule, what is all this ? It cannot helpe thee to saue thy soule, *what will it profit thee* ? That is ; It is an vnprofitable thing to make vs happie. Besides, in this the vanitie of the Creature is seene, that it is of a mouldring, vanishing nature. *Isa. 40. Rom. 8.* those two places expresse it : *Isa. 40. 6. All flesh is grasse, and all the glory of it as the flower of the grasse.* That is ; As it is expressed in the next Verse, as the grasse is of a fading nature, so is the Creature it selfe, and as the Flower of the grasse, sets out all the excellency, all the gifts, and beautie of the Creature that is found in it ; The spirit of God blowes vpon it, and the grasse withers, and the flower fades away : So in *Rom. 8. the Creature is subiect to vanitie.* That is ; It is of no abiding condition, it withers, and wasts, and hath nothing in it, to maintaine it. Besides, it is called vaine : because it is not able to bring any enterprise to passe. You would thinke the Creature were able to doe much, but you see what the Lord sayth ; A man thinks he is able to *build a house*, or he thinks he is able to *watch a Cittie*. No, sayth the Lord, if I withdraw my selfe, thou shalt be able to doe nothing, nor any Creature whatsoever. What is sayd of that,

may

may be said of any thing else. A man thinkes a Horse is a Creature that will stand him in much steade in the day of battayle, but *a horse is but a vaine thing*. And so it is of all other Creatures, they are not able to bring any enterprise to passe, herein is the vanitie of them.

But now this is but the simple expression of vanitie ; Let vs consider ( for what can we doe better since we are vpon this argument ) what arguments the *holy Ghost* vseth to perswade vs of this truth, that there is nothing but emptinesse in the Creature. I beseech you, harken to it : for we all thinke there is too much in the Creature, wee should not seeke it as we doe, our thoughts and affections should not be so much stirred about it as they are, if wee did not thinke there were something in it. I say, consider the arguments which the *holy Ghost* vseth, I will but name the places in brieft to you, you may reade them in these two Chapters at your leasure, it will much helpe to bring them to your memory. First, sayth the *wise-man*, *there is nothing but vanitie* : for, sayth he, when I looke vpon the whole Vniuers, vpon the whole frame of things, this I finde ; first, a great instabilitie in them, *one generation cometh, and another goeth, the Sunne riseth, and the Sunne setteth, there is nothing constant vnder the Sunne*. Now the happinesse of a man, that which will giue content to a man, it must be some stable thing: for a man cannot rest but vpon some Center, vpon some place, where his soule may finde some quiet, and therefore an vnstable thing, that

The Creature  
vnstable,

is in continuall passage, is not able to giue the soule rest.

2. *Argu.*  
Nothing new  
in the creature

Secondly, sayth he, *there is no new thing vnder the Sunne*: (Marke it) for, sayth he, if you goe through the whole course of things, you shall finde nothing new, one generation comes, and another generation succeeds like it. And so forward, that as in the waues of the Sea, one followes another, till they be all broken vpon the shore; so it is in the succession of generations, and there is nothing in one generation but what was in another, because, sayth he, *the Sunne riseth and sets, the winds goe to and fro, they goe about by their Circuits.* And so *the waters* in the springs, and in the *Rivers*, they goe and come, and there is no new thing vnder the Sunne. What shall wee gather from that? Why this, that there is no satisfaction to the soule of a man. And therefore, sayth he, *the eye is not satisfied with seeing, nor the eare with hearing.* Those two are the onely disciplinall senses we haue; you know, all the knowledge you haue, is gathered by the eye and the eare. Now if there be no new thing vnder the Sunne, but all things are the same; hence it is that the minde of man when it lookes about it, can finde nothing to giue it satisfactiō, for there must be some newnes, some varietie, some thing, that we haue not here, that the soule seekes after. But, sayth he, you shall finde nothing but the same, nothing but Identitie.

All knowledg  
gained by the  
eye and the  
eare.

Ob.

But, if it be objected, there is some thing now that was not before, and there were some things before that are not now.

The



The *Wiseman* answers thus, *those things that were done then, they are forgotten, they are not had in remembrance; And so likewise the things that are now will be forgotten.* And therefore there is no new thing. Indee, in grace there is some thing new, there is a new Creature, there are all things new within and without, there is a new Iudgement, a new Conscience, new affections, every thing is new, *all things are become new* there. Let him that hath grace, looke about him, and there is some thing new, he comes into a new Company, he is brought into a new world, his eye sees things, his eare heares things that never entred into any mans heart. That is; into any naturall mans heart, which onely hath to doe with naturall things, let him looke into the word of *God*, there is a newnesse: for the more you reade it, the more you desire still to reade it, the more you heare it, still you find some new thing discovered: Looke on the depth of those mysteries, looke on the consolations of the spirit, still there is some thing new in all the wayes of *God*, that belong to the new Creature, still thou shalt haue a fresh renewed vigor in every thing, that satisfieth the soule of a man, and there the eye is satisfied with seeing, and the eare with hearing. In all the workes of Nature, there is no thing new.

The third and last reason that he vseth to shew the emptinesse of all things vnder the Sunne, is, because that which is crooked cannot be made straight, and that which is defectiue, can none supply;

*Ans.*  
Things done  
in former ages  
forgotten.  
Newnesse in  
nothing, but  
in grace.

3. *Argu.*  
The Creature  
cannot set  
things amisse,  
straight.

supply; That is; There are many things in the Creature, that are croſſe to vs, that fall thwart vpon vs, there are many ils that we finde in our ſelues, and in all the things we haue to doe with. But, ſayth he, if you looke vpon the Creature, there is nothing that is able to *make ſtraight that which is crooked*: the daughter of *Abraham* that was crooked, all the Creatures both in heaven and earth, were not able to make her ſtraight. A peruerſe and crooked minde, who can make ſtraight? Crooked Children, who can make them ſtraight? Crooked affections, inordinate feares, and inordinate griefes, who can rectifie them? And ſo, likewise, who can ſupply that which is wanting? When he lookes vpon all this, and ſees it in the nature of the Creature, he concludes vpon all this, that *all is vanitie*.

2  
By his experience.

Two things  
*Salomon* ex-  
celled in.

I

2

When he hath done all this, he goes further, and confirms all this by experience of his owne; and now there were two things wherein *Salomon* did excell, which all men would deſire vpon earth. That is; Greatneſſe of Wiſedome; And ſecondly, Greatneſſe of eſtate; And, ſayth he, firſt, before I come to the particulars, let me ſay this to you concerning my experience, and ſee whether the arguments that are taken from thence, be not ſtrong arguments to expreſſe the vanitie of all things vnder the *Sunne*; Sayth he, I was a King in *Ieruſalem*, a mightie man, and therefore able to haue experience of thoſe things that other men had not, I had opportunitie that other men had not. Secondly; As I was a King, ſo I was ſuch

such a King as exceeded in all kinde of wealth, and abundance of all things, as never any before, or any that came after; so he sayth of himselfe, and therefore he had more libertie, and more experience, then any of the sonnes of men besides. Moreover, he had better meanes to finde out good and evill vnder the Sunne, because of the largenesse of his Wisedome.

Last of all, sayth he, *I gaue my selfe to this, I set my selfe to search and finde out, what is good and evill to the sonnes of men.* Now, if you would know what Salomon found, sayth he, there are but two things wherein this experience consists; That is; to know what is in wisdom and folly; Secondly, to know what is in great estate.

First, for matter of wisdom, he concludes thus, *he that increaseth in wisdom, increaseth griefe.* That is; Let a man goe either way, sayth the *wiseman*, (speaking of morall and civill wisdom, not of sanctified wisdom, for that is another thing.) Now the question is this, among the Creatures wherein vanitie is scene, sayth he, *hee that increaseth knowledge, increaseth sorrow:* for when a man is a wise man, he findes many defects, he sees all the miseries a-farre off that are comming vpon him, he lookes to all the corners of his unhappines, which are hid from another that is foolish. And therefore, sayth he, the more that a man seeth, the more misery he seeth, and the more misery he seeth, the more his griefe is increased and multiplied. Besides, *he that increaseth wisdom, increaseth griefe:* for he sees many defects,

3

Wherein Salomon's experience consisted.

I

Of the vanitie of morall wisdom.

I

In seeing misery it cannot prevent.

2

Seeing disorders it cannot amend.

defects, he seeth many things out of order, many things in his owne soule, many things in his own family, many things in the Common-wealth, many things in the Church, many things in the courie of nature, but all a mans wisdome will not remedie it; now when a man sees ill, and is vnable to helpe, in such a case, sayth he, *he that increaseth wisdome, increaseth griefe.* Besides, if the things themselues that are knowne, cannot giue any filling, any contentment to the soule of a man: certainly, the knowledge of them cannot doe it; for the knowledge cannot goe beyond the thing, there is more in the thing then in the knowledge of it. But there is a vanitie, and a curse lyes vpon all the Creatures, and therefore, he that increaseth wisdome, takes much paines, and hath little for his labour, it costs him much paines, much wearinesse in reading, and searching, and when he hath done all this, as there is a vanitie in the Creature, which is knowne; so there is in the knowledge it selfe.

Ob.

But, you will say, on the other side, there is some thing then in folly; if a man be ignorant, if a man know not that which a wiseman seeth.

Ans.

2

Of the vanitie of folly. It runs a man to mischiefe vnknowne.

No; there is a madnesse in that, there is no happines or contentment there: for such a man multiplies griefe, but it is of another kinde; for evils come vpon him, and he cannot see how to prevent them, they lye vpon him, and vndoe him before he is a-ware, *he is full of gray hayres, and knowes it not,* as it is sayd of Ephraim. These are the fruits of folly, he is precipitate, and runs into mis-

mischiefe, he falls into quick-sands, and hath not eyes to discern it; So he that increaseth folly, on the other side, likewise, he increaseth griefe. This, sayth *Salomon*, I haue found out, therefore it is not in folly, nor in wisdom, *I gaue my selfe to know wisdom, and madnesse, and foolishnesse*, I know also, *that this is vanitie and vexation of spirit*. That is, both wisdom and folly. Folly, because it is madnesse, and Wisdom, because it increaseth griefe.

Now for the other, for the matter of his estate, I will be very briefe in it, you shall finde there, that he proues a vanitie in that, by an induction, going through all the particulars almost that the sonnes of men enjoy vnder the Sunne. And first he beginnes with *Laughter* and *Iollitie*, that which commonly every man seekes after, sayth he, *I thought, I would indervour my selfe to see if there were any contentment to be found in that*, but it is not there, sayth he, *I sayd of Laughter thou art mad, and of Ioy, what is this that thou doest?* These three things he sayth concerning Iollitie, concerning that carnall mirth, wherewith men refresh themselves.

First; sayth he, I finde it a madnesse: because it sets a man a- worke vpon trifles, when he hath greater things in hand, madnes, you know, is humorous, exulting and reioicing in vaine things, and intending of idle things, and letting goe things tending to our profit, as a mad man cares for nothing belonging to his health, or his wealth, but bestowes himselfe in picking of flowers,

3  
Of the vanitie  
of outward  
things.

Laughter:

I  
It is madnes;

An effect of  
madnesse.

flowers, or in doing some idle things, sayth he, there is a madnes in this to consider, that in the middest of sinne, and of danger, and in the midst of so many great businesse and imployments, in the midst of that labour that *God* hath given to the sonnes of men, for them to be full of mirth and jollitie, this is madnes. That is one of his censures of it.

2  
It is folly.  
Folly what?

The second is, it is Folly; Folly is a stupiditie, when stupiditie possesseth the soule of a man, that it is not able to judge of things that are presented to him, that is folly, so, sayth he, I found this in jollitie and carnall mirth, it breeds stupor, and takes away all taste and relish from me, that as a man that taste sweet things, is not able to finde the relish of his Beere or Meate; so, sayth he, when I had tasted of jollitie, and carnall mirth, it caused me to disrelish all things: for that is the dispositiō of folly, it takes away the sense that we should haue of other things, it stupifieth a man; stupiditie and folly we expresse one by another.

3  
It passeth  
soone away.

Last of all; What doth it? That is; it passeth away like as musicke, there is nothing left, it goes and leaues nothing behinde it, yea, it leaues sadnesse, if any thing, and sinne behinde it, the thing passeth away in a moment, but the sin remaines, and continues. This is his censure of that part, namely, carnall mirth and jollitie.

2  
Wine.  
3  
Great workes

Then he comes to the rest, which I will but name; Then, sayth he, *I gaue my selfe to wine, to see if it were in that.* After this, I gaue my selfe to great workes, to make stately buildings, to shew my

my magnificence. After this, to get a great store of *servants*, great possession of *Sheepe*, and *Bees*, & to get a great retinue, to live in much pompe. After this, I sought all pleasant things; I made my selfe *Paradises*; That is, *Orchards*, and *Vineyards*, and *Gardens*. Likewise, I sought *Singing men*, and *singing women*. All these things, sayth he, I sought for. And this is the verdict he giues vpon all this, this I found.

First, that in doing this, I tooke hold of folly, though my wisdom, in some measure, restrained me, yet I tooke hold of folly; That is the nature of these things, when a man is conversant with them, they deprive him of wisdom, they leade him on to folly; That is, They draw a man on to sensible and outward things, to corporall things, they abstract and with-draw his minde from *God*, and from wisdom, and from spirituall things; this I found, sayth he, that the more I had to doe with them, the more my wisdom forsooke me, the more I tooke hold of folly, the more it grew vpon me, the worse I was by meddling with them, and by being conversant with them.

Secondly; Sayth he, I found an emptinesse in all; I found them emptie Cisternes, I looked for contentment in them, but I found none.

Thirdly; not so onely, but I found a vexation of spirit, for that which is sayd of Riches, that they are *Thornes*, (they are such *Thornes* as doe not onely choake the good seede, but they pricke and gall vs) so it may be sayd of these, they haue

Thornes

4

Store of Servants.

5

Paradises, i.e. pleasant Orchards.

6

Singing men, &c.

In all these he found:

I

Folly.

2

Emptinesse.

3

Vexation.



Thornes in them, there is vexation of spirit in them.

4  
Restlesse care.

Fourthly, sayth he, I found they gaue me no rest neither day nor night, That is, All the while I was conuersant in them, I was full of care, and trouble, and thoughts; whereas those that are vacant from such things, are at rest, they haue rest in the night, and in the day, but I haue none; As if he should say, he that wil be occupied in all things of this nature, he shall finde a restlesnesse in his soule.

5  
Sore travaile.

Fifthly; sayth he, I found that I had my labour for my travaile; this *sore travaile* I had, and that was all that I had. As if he should say; I found no comfort to answer it, I found no fruit from them, I found certaine labour, but vncertaine refreshments from them: This I found, that they cost mee much trouble, and paines, but when I came to enioy the fruit of them, to receiue comfort from them, then they sayled me, then they deceived mee. Moreover, sayth he, I found no happinesse in them, no rest: for I was weary of my selfe, and of my life, and of all my labours, that I had wrought vnder the Sunne: for how could he finde that there, which was not there? for if *God* had ever sowne any happinesse in the Creature, he might haue reaped it from the Creature, but in all these things it was never sowne: the Creature may giue as much as is in it, but to giue more is impossible. And therefore, sayth he, I sought diligently to see, if there were such a thing there, but I found it not.

Outward  
things yeeld  
vncertaine  
comforts, but  
certaine trouble.

God hath not  
sowed comfort  
in the creature  
and therefore  
cannot reape  
it there.

Againe;

Againe, Sayth he, moreover, when I had gotten all this, yet I found this, that I was not able to take comfort in it: for I saw that was the gift of God; That is; Further then he gaue me power to receiue any comfort from all the things that my hand had gotten, further I could not: for, sayth he, *who hasted after outward things more then I?* The meaning is this, I indeuoured, to the vttermoſt of my power, to finde out contentment in the Creature, who could doe it more, with more diligence, who could haſt after outward things more, and with more intention ſeeke for all the contentments that are to be found in the Creature then I? And yet, sayth he, I found it was not in me, but God diſpenſeth that according to his owne pleaſure.

The laſt argument he hath againſt it, is, he muſt leaue all, I muſt leaue it.

But then comes an objection, I, but I ſhall leaue it to my Sonne?

True, ſayth he, there is alſo a vanitie in this, for, ſayth he, *fiſt, I tooke paines in equitie, and in wiſedome, and honeſtie, but I ſhall leaue it to him that hath not taken paines for all this.* As if he ſhould ſay, I ſhall leaue them the eſtate that I haue gotten by wiſedome, but I cannot leaue them my wiſedome to guide the eſtate when they haue it. This, ſayth he, I found in my ſonne for the preſent, this I ſee in Rehoboam.

But whereas it may be ſayd, who knowes what he may be?

Sayth he, this is a miſery, that I know not what

6  
No comfort.

The Creature cannot comfort without a power from God.

7  
We muſt leaue them.

1. Ob.

Ans.

A man cannot leaue his child grace to manage the ſtare he leaues him.

Ob.

Ans.

The creatures  
abide on the  
Center where  
God hath set  
them.

Gods blef-  
sings tarric  
not long with  
evill men.

2  
We must giue  
the Creature  
its due.

he will proue, or, put case I could know what he would proue, who knowes what his sonne may proue? So that all this estate that I haue gotten, it shall not stay with them, it may be: for this is the nature of *Gods* blessings, (marke it) that they abide not but vpon that Center where *God* hath set them; if they come to a man that is wicked in his sight, they are vpon a Center, they are in a place where they will not rest, they will not abide; fire, if it be out of its place, water, if it be out of its place, it is still wraffling, (though for a time it may be kept there) till it returne to its owne place; So it is with all those outward blessings; It is true, evill men they haue them, and perhaps their heires may haue them, but, if they be not right in *Gods* sight, these things will roule from them, they will not be at rest, as it were, they will not be established there, but they will goe to their proper Center. This he expresseth in the last Verse; *This is a vanitie* (sayth he) *that a man must gather, and heape vp, to giue vnto him that is good before God, this also is vanitie.* So that, if he had knowne what a one his sonne would haue proved, yet he knew not what his other sonne would haue proved, and that all his estate should abide with him. Now, in all this, yet, sayth he, two things I haue observed. And, *Beloved*, what shall I say more? What can I say more than *Salomon* said in this poynt, to teach vs the vanitie, and the emptines of the Creature; yet we must not take from the creature more then we should, we must giue its due to it, yet, sayth he, two things

things haue I found, One is, that *wisedome is better then folly*; As if he should say; Looke vpon the whole Vniuerse, and see the varietie of the Creatures *vnder the Sunne*, both the Creatures and the workes of the Creatures, this I finde, that wisedome is best of all; though wisedome be a vanitie, though it be vaine, because it cannot helpe vs to true happines, it fals short there, yet, sayth he, it is the best thing vnder the Sunne, *as the light is better then darknesse*, and the sight better then blindnesse: for, sayth he, wisedome teacheth a man to direct his way, it guides a man, when another man knowes not how to goe to his journeyes end: wisedome teacheth a man how to avoyde mischiefe, when a man that is in the darke, stumbleth vpon it, and cannot see it; That is the reason he giues, And yet, sayth he, there is a vanitie in it; sayth he, if you looke vpon the wisest man, and the most foolish, the same event befalls them, the same sicknesse, the same troubles, and vexation, the same death, *as dyes the one, so dyes the other*; That is; for the outward appearance of their condition there is no difference; Again, there is a forgetfulnesse of both, both are swept away, both passe, and are blowne over, and they are even alike, the wise-man as well as the foole; But, sayth he, there is this difference, Wisedome is the best of all vaine things vnder the Sunne.

The second thing, that he hath found, is, that to enioy them, to take the comfort, the profit, the benefit, and refreshment, that may be had

Two things  
Solomon ac-  
knowledgeth  
in the creature

I  
That Wiso-  
dome is bet-  
ter then follie.

It directs a  
mans way.

Both wise and  
foolish die.

3  
To take com-  
fort in Gods  
blessings, bet-  
ter then to  
heape vp still.

When we too  
much affect  
the Creature  
wee commit  
Idolatrie.

If we find lesse  
vanitie and  
more content  
in outward  
things then  
*Salomon*, we  
either

I

Make Idols  
of them, or

from all the blessings of *God*, that he hath given vnder the Sunne, it is a better way, and there is lesse vanitie in it, then to heape vp still, and not to enjoy it. This I found, sayth he, that this is the best way for a man, to take the present benefit, this is the wisest way, so that this be remembred, that you enjoy them with weaned affections, that you doe not so enjoy them as to commit *Idolatrie* with them: for, if you doe so, indeede then there is a vanitie in them; for then the *Lord* lookes vpon you with a jealous eye, as that he will destroy both the things, and the man, as a jealous man will destroy the adulterer and the adulteresse. There is a vanitie in them then, but to enjoy them with weaned affections, this, sayth he, I found to be the wisest thing vnder the Sunne, rather then to heape vp, and increase possessions, and not to enjoy them. This is that which *Salomon* sayth. If a man say now; But I finde contentment and satisfaction, though *Salomon* found none, I finde I haue a sweetnes in enioying pleasure, and mirth, and a high estate: Why, consider, if thou doe, I will say but this to thee, it is an argument, that thou committest *Idolatrie* with them, and therefore *God* hath made thee like to the very things themselves. You shall finde the *Psalmist* speaking of *Idols*, say; *They haue eyes and see not, they haue hands and handle not*; and he addes this, *they that trust in them, are like to them*. That is; This is the curse of *God* vpon those that worship *Idols*, the *Lord* giues them vp to as much stupiditie, as is in the *Idols*, that, they haue eyes  
and

and see not, that they haue eares and heare not. So, I say, when a man will so enioy these things, that he can finde contentment in them, that he can terminate his comfort in them; let him know this, that it is an argument, that he is made like to them, that the curse of *God* is come vpon him.

Or else, it may be, because thou hast not summed vp thy accounts, thou hast not looked backe vpon them, as *Salomon* did, thou hast not yet run through the course of them; if thou hadst full experience of them, and the end of them, as he had, thou wouldst finde them *vanitie*, and *vexation of spirit*. So much for the first, the emptinesse and vanitie of the Creature.

I say this, if *God* be *All-sufficient*, it should leade vs vnto a further knowledge of the Creature, and so likewise it should leade vs to a further knowledge of *Almightie God*. That is; To see a contrary fulnesse in him; I must runne briefly through this. Labour to see him in his greatnesse, labour to see him in all his Attributes, to see him in his vnchangeablenesse, to see him in his eternitie, in his power, in his providence. You shall see in *Psal.* 102. 24. what vse the *Psalmist* there makes of the Attributes of *God*; I said O my *God*, take me not away in the midst of my dayes, thy yeares indure from generation to generation, thou hast before times laid the foundation of the earth, and the heauens are the worke of thy hands, they shall perish, but thou shalt indure, even they all shall waxe olde as a Garment. The meaning is this, when a man hath proceeded to this, that he sees the vanitie of the

3  
Haue not full  
experience of  
them.

2. *Deducti-  
ons.*  
There is a ful-  
nesse in *God*.

*Psal.* 102. 24.

*Simile.*

Psal. 90.

Gods All-sufficiency proved by his providence.

Creatures, he looks vpon them all, as they that will all weare and waxe old as a Garment. A garment that is new at the first, with long wearing, you know, will be spent, and will breake into holes, and at length be fit for nothing, but to be cast away. So, sayth he, shall the whole body of the Creatures be. Now, when we consider this, that it is a mans owne case, and every Creatures, let a man helpe himselfe with this, that *God* is eternall, and remains for ever, and therefore, if a man can get to be ingrafted into him, to dwell with him, that will helpe him out of that weaknesse, and mutabilitie, and changeablenesse, that is in the Creature; and therefore in *Psal. 90.* sayth he, *Lord thou art our habitation from generation to generation.* As if he should say; When a man dwels with *God*, he hath a safe house, a Castle, that when generations come, and goe, and times over our heads, when there is a change of all things, yet he is a *Rocke*, he is a *Castle*, he is a *Habitation*, there is no change in him; So that, when you find these defects in the Creature, goe home to him, and labour to see his immutabilitie, & eternitie. And so, likewise, when thou seest thy inabilitie to doe any thing, when thou seest that weaknesse in the Creature, that it is not able to bring any enterprise to passe, then looke vpon his providence, and his almighty power, in that he doth all things that belong to him, in guiding the Creature.

My Beloved, the serious setting of our selues to consider the providence of *God*, and his almighty power, will discover to vs his *All-sufficiency* more



more then any thing besides. In brieft, consider this (to perswade you a little of the necessitie of it, that you may be fully convinced of it, that every particular, and every common thing, must needs be guided by him, and directed by him; I would aske but this question) First, are not all made by him? you will grant that, that every Creature, even the smallest, are from him, there is no entitie but from him: Certainly, then there is an end of it: for he made nothing but for some end; and, if there be an end of it, he must guide it, and leade it to the end, otherwise, he should leaue the building imperfect, otherwise he should but begin a worke, and leaue it in the middle, otherwise the Creature should be lost, and perish, and that through a default of his. But there cannot be said to be any default, any want of goodnesse in him, in the great builder of things, and therefore, it must needs be that he guides every Creature vnder the Sunne, even the smallest of the Creatures, he guides, and directs them to their ends. Providence is nothing else, but to guide, governe, & direct every Creature to their severall ends, and busineses, to which he hath appointed them.

Besides, how is it that you see things fitted one to another as they are? Is it not the providence of God? When you see the wheeles of a Watch fitted one to another, when you see the sheath fitted to the sword, you say this is done by some Art, this is not by accident, Even so it is in nature, you see a fitting of one thing to another, in the body, in

Gods providence proved,

I

By the Creation.

Providence what?

By the fitting of things one to another.

*Simile.*

the Creatures, in every thing, in all the senses, in the Sunne with the ayre, in the eye with the light and the colours, with the transparent medium. The setting of one thing to another, shewes that there is an Art that doth it, which is the providence of God.

3  
The constan-  
cie of things.

Besides, the constancie of things; we see, they goe their course. Those things that come by accident, that come by chance, and not by providence, they fall out vncertainely, now one way, and then another, but, we see, all the workes of nature, goe in a certaine constant course.

4  
The necessitie  
of one gover-  
nour and dis-  
poser of things

And, lastly; Looke but vpon a house, or a family; if there be nor a providence, it will quickly be dissolued; there is not any family, but it will be so; and therefore, there is a neede of government also in the great family of the world: and if there be a government, it must needs be by him: for by man it cannot be governed: for the preservation of every thing is in the vnitie of it, and therefore, you see, any thing that is divided, that is the dissolution of it, as when the soule is divided from the body, and when the body is divided from it selfe; So, likewise, in a family, or in a Common-wealth, when it is divided, looke how farre it goes from vnitie, so neere it comes to perishing, and the more peace, and vnitie, the more safetie. Now if there were not one guider of all these, if there should be many guiders, there would be differēt streames, there would be divers well-heads, and if there were divers principles of things, that should swerue this way, there would

Division  
breeds disso-  
lution.

*Note.*

be

be a division in the nature of things, there would not be a vnitie, and by consequence, it would be the destruction of them. And therefore, of necessity, first there must be a government, or else how could the family stand; and if there be a government, it must not be by man; and if it be not by man, it must be by one that is God.

Now the objections in briebe; we see many things are casuall, and you may strengthen the objection out of Eccles. 9. 11. *I see (sayth he) that the race is not to the swift, nor the battel to the strong, nor yet riches to a man of vnderstanding, but time, and chance be fals' every thing.*

To this, I answer, in a word, that it is true, there are chances that fall out in all these things, that we call properly casuall, or accidentall, when some thing comes betweene a cause, and the effect, and hinders it. As when a man is going a journey, and an Axe-head fall off, and either wounds him, or kills him, it comes betweene the effect, and the cause, betweene his doing, and that which he intended; if the fire be burning, and water cast vpon it, and hinders it, that is casuall, because it takes off the cause from its intention; So it is in this, wherein the *Wise man* instanceth, when a man is strong, and some accident comes betweene, and hinders him from obtaining the battaile, when a man hath wisdom, and some accident comes betweene, and hinders him from obtaining fauour; This is that which we properly call chance. Now it is true, there is such a chance in the nature of the thing, but yet, consider

Ob.

Eccles. 9. 11.

Answ.

When a thing  
is sayd to be  
casuall.

The provi-  
dence of God  
seene in casu-  
all things.

Providence  
most seene in  
things that  
we call *chance*.

Why GOD  
brings things  
to passe by  
casuall things.

consider this, though this chance be contrary to the particular causes, yet it hath a cause, and it riseth from the vniuersall cause; so that it is called chance, because it thwarts, and comes betweene the intention of the particular cause, but it doth not differ from the intention of the vniuersall: for those accidentall things haue a cause, as well as the things that we intend, haue a cause: Somewhat there is that is the author of all causes, that is the first of all causes, and therefore it is impossible, that any thing should be totally by accident. And therefore, I say, whensoever you finde this, it is so farre from being casuall, if you looke into it exactly, that then the providence of God is most seene in it of all others, so far is it from comming by chance; because those things that are done by particular causes, according to their intention, we vsually ascribe it to them, but when there is an intercurrent action comes, that we call chance, that belongs to the vniuersall cause, and is to be ascribed to him, and hence it is, that the Lord vsually in the dispensing and administering of contingent things, he turnes things rather by accidentall causes, by casuall things, then by those causes that haue influence into their effects; because his owne hand is most seene in it, he gets the greatest glory by it, when he turnes greatest matters by a small accident, as we turne a great Ship by a little Rudder, therein his power and his glory is seene. And therefore, I say, when you see such a vanitie and emptinesse in the Creatures, labour to see the more fulnesse in God; If there

there be such a mutabilitie, such an instabilitie in the Creature, looke vpon his immutabilitie, and his eternitie, and labour to be partakers of it. When you see such an inabilitie in the Creature, to bring its enterprises to passe, labour to see his almightie providence, and to be perswaded of it, to thinke with thy selfe there is not the least thing without this providence, there is not the least Creature that makes a motion, this way, or that way, but as it is guided and directed by him.

I would willingly adde one word concerning the tryall, now we haue said so much of the *All-sufficiencie* of God, and of the emptinesse of the Creature; All the question is now, how farre wee practise this: Let every man examine his owne heart, and aske himselfe these questions.

First, if a man beleue that *All-sufficiencie* that is in God, why doth he terminate his affections in the Creature? If there be nothing in the Creature, but emptines, why doe you leue the Creature? why doe you feare the Creature? why doe you rejoyce in the Creature immediately as you doe? *Beloued*, if there be nothing in the Creature; but all be in him, we should see through the creature, we should looke beyond it. It is that which is sayd of *Shisack*, 2 *Chron.* 12. he was but the *viall*, through which Gods wrath was powred vpon *Israell*; so it was true of *Cyrus*, he was but the *viall*, through which Gods goodnesse was powred vpon *Israell*. If you did looke vpon every man, vpon every friend, and every enemy, vpon every Creature, as an instrument of good or hurt to you,

Tryalls of  
our beliefe of  
Gods All-suf-  
ficiencie.

1  
Whether we  
terminate our  
affections in  
God, or the  
Creature?

2 Chron 12.

you, as an emptie *viall* in it selfe, through which *God* powres either his goodnes, and mercy, or else his wrath, it would cause you not to stick vpon the Creature, not to wrangle with men, not to hate men, or to be angry with them : for they are but the *vials* : It would caute you againe not to be proud of the friendship of men, not to be secure in them, not to trust in them, not to thinke your selues safe in them : for they are but *vials*, through which *God* powres his mercy, and goodnesse towards you.

Looking to  
God, will  
make vs quiet  
in iniuries  
from men.

Consider whether you be able to do this. Look on *David*, when *Naball* sent him a rough answer, an vitoward answer, he was exceedingly moved at it : When *Shemei* did the same, yea, and to his face, in a farre greater measure, he was not moved, what was the reason of it, but, because when he looked to *Naball*, he forgot *God*, he saw not *God* setting *Naball* a- worke to gine such an answer, he looked not to *Naball* as a *viall*, but as if he had beene the principall in the action in hand ? And therefore he was ready to fly vpon him with impatience (as you know how angry he was with him) but when *Shemei* did curse him, he had reason, ( he thought ) to be quiet, and not in the other case : because he looked on *Shemei* as a *viall* : *God* ( sayth he ) *hath bid him doe it*, and therefore hee goes to *God*, and not to *Shemei* ; if you doe beleue this *All-sufficiencie* in *God*, and this emptines in the Creature, why are you not able to doe this, not to loue the Creature, nor to terminate I say, your affections in them,

them, but to use this world as though you used it not. That is ; All the things in the world, all the men in the world ; for indeede you would vse them, as if you did not vse them, if you did see an emptinesse in them, and a fulnesse and an *All-sufficiencie* in God.

Secondly ; if we doe beleue there is an *All-sufficiencie* in God, why doe we goe out from him to take in present commodities, to avoyde present dangers ? Why doe we not serue him with the losse of all these ? For if he be *All-sufficient*, it is no matter what thou loofest, thou hast enough, if thou hast him. You may see it in Paul (to relemble it to you, to shew you what I would haue sayd) sayth he, we *serue the living God*, we take much paines in our Ministry, wee suffer much, but haue nothing but imprisonment, nothing but fastings, and whippings, and stonings ; and why doe we it ? *for we trust in the living God*, and we thinke him to be *All-sufficient* : when he sayth, we trust in him, that is implied. I say, now looke to thy selfe, art thou able to serue him, without looking to present commoditie ? Art thou able to doe as the *Disciples* did, when they were sent emptie, and yet were willing to doe the worke, and were content to haue no wages given them, because they trusted in God, & thought he was sufficient ? You see, our Saviour put them vpon it ; it is true, they lacked nothing, but yet that was the tryall. *Moses*, when he might haue had present commoditie, he left all, he left the Court of *Pharaoh*, he left *Egypt*, and went emptie away,

2

If wee leaue  
him for pre-  
sent commo-  
ditie.



What makes  
Christians in-  
dure hardship  
in this world.

away, he did not turne aside to these present Commodities, why? because he thought the Lord was *All-sufficient*. And so *Abraham*, he left his Fathers house, and came into a Land, where he had not a foot; because he thought God was *All-sufficient*; God speakes to him, vpon that occasion, *seaye not Abraham*, thou art in a strange Countrey, where thou hast no body to provide for thee, yet *I will be All-sufficient*. Those that *wandered vp and downe in sheepes-skinnes, and in Goats-skinnes*; no question, they might haue had outward comforts aswell as others, if they would haue tooke that course that others did, but they were willing to leaue all present commodities: because they trusted in God, that he was *All-sufficient*. *They suffered* (sayth the Apostle Heb. 11.) *the spoyling of their goods*, they lost all, and wandered vp, and downe, and had nothing but *dens* to lye in, in stead of houses, and *sheepes-skinnes*, in stead of cloathes. This they did, because they thought him to be *All-sufficient*. Consider whether thou be able to doe this, to let goe present wages, present comforts, and commodities, and not to turne aside to them: for, if God be *All-sufficient*, what neede is there of them? If there be enough in him, why should you step out to them?

3  
Whether we  
looke much  
to particular  
meanes.

Moreover, if God be *All-sufficient*, why doe we sticke so much vpon particular meanes, to say, if such meanes be not vsed, I shall be vndone; if he be *All-sufficient*, it is no matter what the meanes be, he is able to bring it to passe. It is vsu-  
all

all with men to say, if such a thing sayle me, I am vndone, & if such an euill be not removed. What are these but particulars? this sticking vpon particulars is a signe we thinke him not *All-sufficient*. *Isa. 50. 10.* See what an expression there is for matter of meanes, *He that walkes in darknesse, and sees no light, let him trust in the Lord God; he that walkes in darknesse, and hath no light, yet, if God be All-sufficient, put the case, there be no meanes at all, put the case there be vtter emptines, that there be not a sparke of light, but that thou walkest in darknesse, and seeest nothing to helpe thee, if he be All-sufficient, trust in him, let him that hath no light, but walkes in darknesse, trust in the Lord: for he is then able to helpe him. Therefore, if we thinke him to be All-sufficient, when we loose any particular meanes, it is but the scattering of a beame, it is but the breaking of a Buckler, when the Sunne and the fountaine is the same. Why should we be troubled at it? If we did thinke him to be All-sufficient, when one meanes is broken, cannot he finde out another, if he be All-sufficient? When he sayd to *Paul*, that all the soules with him should be safe, you see, there were diuers meanes, all were not able to swim to the shore, and the ship was not able to bring them to shore, but yet, by broken boards, and by one meanes, and another, all got to the shore; So the Lord brings things to passe in a strange manner, sometimes one way, sometimes another, he breakes in peeces many times the Ship, that, we thinke, should bring vs to shore,*

but

*Isa. 50. 10.*

*Simile.*

GOD v<sup>er</sup>ſeth  
meanes that  
we thinke not  
of ſometimes.

4

Whether we  
ſee our ſelues  
vile.

Prov. 30.

A ſight of Gods  
All-ſufficiencie  
breeds cōtent  
in all GODS  
dealing.

but caſts vs on ſuch bords as we did not expect ; ſo he doth in the meanies both good and evill, ſomewhat comes in, and brings vs helpe that we never thought of. An enemy comes in and doth vs hurt, that we never dreamed of, and thoſe, that we had our eye fixed vpon, it may be, doe neither of them.

And ſo likewiſe, if God be *All-ſufficient*, if he be thus exceeding great, conſider, if thou ſee thine owne vileneſſe, thy ignorance, thy emptineſſe, in compariſon of him. When *Agur* looked vpon God, and ſaw his greatnes, *Pro. 30.* he cryes out, that *he had not the vnderſtanding of a man in him*. When *Iob* ſaw him in his greatnes, *he abhorred himſelfe in duſt, and aſhes*, he had *ſpoken once, and twice, but he would ſpeake no more*. And ſo *Abraham*, when God appeared to him, ſayd, *I am but duſt and aſhes* : whether art thou able to ſay thus when thou lookeſt vpon God in his greatnes ? Firſt, art thou able to ſay, *I haue not the vnderſtanding of a man in me* ; That is ; Canſt thou ſee the emptineſſe, and vanitie of thy owne knowledge ? Canſt thou learne not to murmur againſt God, in any of his wayes ? Canſt thou learne to captivate, and bring vnder thy thoughts to the wayes of Gods providence ? Canſt thou doe, as *Iob* did, ſaying, *I haue heretofore taken exceptions, and murmured, and was diſcontented, and wondered at the wayes of God, and the workes of his hands, I haue done this once, or twice, but now I will doe ſo no more* ? *Iob* knew God as well as we know him ; but when God ſpake out of the  
whirle-

*whirle-winde*, and made knowne his greatnesse to him, this was the fruit of it to *Iob*, though he had spoken once, or twice, that is, before that time, yet now he would doe it no more. Canst thou be content to see the *Lord* going all the wayes that he doth, setting vp evill men, and putting downe good men, causing the Churches to wither, and the enemies to prosper? Canst thou see all this, and yet *sanctifie him in thine heart*? Art thou able to say, that *he is holy in all his wayes*, and in this to see the greatnesse of *God*, and thy owne folly and weakenesse? Canst thou say, that *thou art but dust and ashes*, and to say it in good earnest? Canst thou looke on thy selfe as on a vile Creature, as *Peter* did, saying, *Goe from me: for I am a sinful man*? Then I will beleue, that thou hast seene *God* in his greames, I will beleue that thou hast seene him in his *All-sufficiencie*, that he hath presented himselfe by his spirit into thy soule, in some measure, when thou seest these effects in thy soule, when thou seest thy ignorance, and thy vilenes, when thou seest what an emptie Creature thou art, sure this is another thing, by which thou mayst judge, whether thou hast experience, whether thou hast practised this doctrine, that we haue delivered of the *All-sufficiencie* of *God*, and of the emptines of the Creature.

Moreover, if *God* be *All-sufficient*, why are we then so readie to knock at other mens doores? Why are we then so readie to goe to the Creature, to seeke helpe, and comfort, and counsell

P

from

*Note.*

5  
Whether wee  
or seeke to  
him?

from it, and to knocke so little at his doore by prayer, and seeking to him? for, if thou beleevest him to be *All-sufficient*, thou wouldest be abundant in prayer, thou wouldest take little time to looke to others, thy chiefe busines would be to looke to him, not onely in praying to him, but in serving him, and pleasing him: We knocke at his doore as well by the duties of obediēce, as by prayer, and seeking to him; if thou thinkest him to be *All-sufficient*, why dost thou not doe this?

6  
Whether we  
be content  
with Gods  
provision for  
vs?

*Simile.*

Againe, if thou thinke him to be *All-sufficient*, why art thou not content to be at his immediate finding? Put the case he deprive thee of all things else, and doe with thee, as Parents doe with their Children, who giue them not a penny in their purse, but tell them they will provide for them, why art thou not content that God should doe so? What, if he strip thee of all thy wealth, of thy libertie, of thy friends, so that thou canst looke for nothing but immediately at his hands, to feede thee as he feeds the *Ravens*, and the *Lyons*, if he be *All-sufficient*, why dost thou not trust in him, in such a case, and rest vpon him?

7  
Whether we  
looke to others  
in doing our  
dutie?

Againe; lastly, if thou thinkest God to be *All-sufficient*, when thou hast any service, or dutie to doe, either belonging to God, or man, why dost thou not resolve vpon the doing of it without looking to the consequent whatsoever it bee? For if he bee *All-sufficient*, then all our care should be to doe our dutie, and to leaue the successe to him.

A

A servant that thinkes his Master is able, and willing to giue him wages, and provide for him sufficiently at the end of the day, or the yeare, or the end of his service, he will be carefull to doe his worke, without looking to his wages, without making provision for himselfe, and so, if thou beleeuest God to be *All-sufficient*, thou wilt seeke no more but to finde out what thy dutie is, what rule thou oughtest to walke by, what service thou owest to man in such a case, how to keepe a good conscience in such a busines, in such a straight, in such a difficultie, thou wilt set thy wits a worke to finde out this; but when thy wit is over-running thy dutie, and thou lookest to the consequence (if I doe this and this, this will befall me) that is a signe thou thinkest not God to be *All-sufficient*, thou thinkest thy Maister cannot provide for thee, but thou thinkest I shall be poore, when I haue done his service, and therefore I will provide for my selfe, I shall want comforts, I shall haue enemies come in vpon me; if thy Maister be a *Sunne*, a *Shield*, and a *Buckler*, and an *exceeding great reward*, and thou beleuest him to be so, thou wouldst finde out onely thy dutie, and it is no matter what the consequence is; So you see the three men did, *we haue resolved that we will not worship thine Image*, and whereas you vs of casting vs into a burning fiery Fornace, that we care not for, *God is able to deliver vs*, they did see Gods *All-sufficiencie*, and therefore they did the dutie. Certainly, *Beloved*, in any difficult case, no man will doe his du-

*Instances.*

I  
The 3. Children.

No man can  
performe a  
dutie that is  
difficult, with-  
out beleeving  
Gods All-suffi-  
ciencie.

*Daniell.*

tie, except he be perswaded that *God is All-sufficient*; Those three men would never haue refused to worship the Idoll, except they could haue said, and thought in their hearts, *God is able to deli-  
ver us out of thy hands, O King*. This they sayd, and resolved to doe.

And so *Daniell* resolved to doe his dutie, and not to goe a steppe out of the path, besides the Rule; Well; he shall be cast into the *Lyons denne*; yet he keepes his resolution firme; it was enough for him to doe his dutie, for the consequence of it, he left it to *God*: for he knew he was *All-sufficient*. You see, *God* watched over them, and delivered them all. And so likewise, in refusing to eate of the *Kings* meate, *Daniell* would not pollute himselfe, it was not lawfull for him being a *Jew*, it might haue cost him his life, for ought he knew, if he had looked on the consequence, but he resolved to doe it: Sayth the Text, *he resolved in his heart to doe it*, and committed it to *God*. And we see in all these cases, *God* shewed himselfe sufficient: So he doth, when we looke to our dutie sincerely, and faithfully, when we doe it, and looke not to the consequence, he is then *All-sufficient*, and will shew himselfe to be so. And the like we see in the case of *Mordecai*, he thought it was a sinne to bow to *Haman*, who was an *Amalekite*, he would not doe it; Well; but they shall all be destroyed, he, and all the *Jewes*; I but *God* was able to deliver them. And so he tels *Hester* confidently, the Church should be delivered, but he knew not how, but, sayth he, if it be not by thy hands,

*Mordecai.*



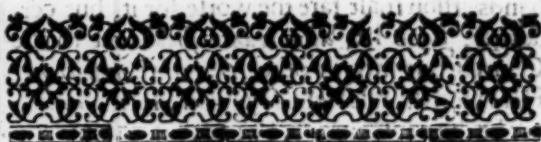
hands, thou shalt fare the worse for it, but certainly, sayth he, *deliverance shall come to the Church, one way, or other, God is All-sufficient*; Hereupon she resolvethe, saying in effect, whatsoever be the consequence, I will doe it, it is my dutie. And, you know, *God shewed himselfe All-sufficient* in delivering her, and him, and all the people of the *Iewes*: So, I say, if thou wouldst finde out whether thy heart beleene all this, that is delivered, whether thou doe practise it, or no: Consider, if thou canst doe this or no: Consider what thy dutie is vpon every occasion, and never looke to the consequence, either to the losse of preferments, of riches, or favour: for *God is All-sufficient*, he can bring it in. Be it againe, on the other side, such crosses, and losses are like to follow vpon it, yet he is *All-sufficient*, so that thou dost it more or lesse according to thy opinion of his *All-sufficiencie*.

So much for this time.

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F I N I S.

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THE  
SIXTH  
SERMON.

GENESIS 17. 1.

*Walke before me, and be thou perfect.*



WE haue already finished the first part of these words, *God is All-sufficient.*

Which words containe the Covenant on Gods part, *I will be All-sufficient*, which here is expressed in the generall, but in other places more particularly, as I shewed you then when we handled the words.

The other part of the words containe the Covenant, or condition required on our part; *Walke before me and be thou perfect.* God will be *All-sufficient* vnto vs, that is his promise, and he requires of vs, that we should be *perfect* with him, he will be *All-sufficient* to them that depend vpon him,  
hee

hee will bee wholly theirs that will bee wholly  
his. And neither will: stillness & no motion.

So the maine poynt that we haue to handle, is that which God requires on our parts, without which we haue no interest in his Covenant, namely, that we be sincere & perfect, but before I come to handle this poynt, which is the maine, I will touch an observation or two by the way.

And first from the Connexion; *I am God All-sufficient*; therefore *walk before me, and be thou perfect*, (I will but touch it, because I handled the negative part of it at large.) This we may observe, that

Every man is more or lesse perfect, as he is more or lesse perswaded of Gods All-sufficiencie.

You see, that is made the ground of our *perfect walking with God*, that we beleeue him to be *All sufficient*, and therefore, I say, as our perswasion of that is more or lesse, so every man more or lesse is *perfect with God*; That is; Looke how a mans faith in *Gods* promises, and in his providence, is more or lesse, looke how he hath found, by his experience, *God* to be more sufficient to him, or lesse, so is every mans *walking with God* more or lesse *perfect*.

The reason of which is, partly, because it is Gods argument: when God useth any argument, looke how far that takes place in the heart, looke how farre the vnderstanding is convinced of it, so farre it prevailes also with the will and affe&ti-

DoEt.

Men are more  
or lesse perfect  
as they are  
perswaded of  
*Gods All suffi-  
ciencie.*

Recd. 1.

It is Gods  
argument to  
persuade to  
perfection.

ons, and so farre it prevailes in the practise, and conversation of a mans life : Now when *God* maketh this the ground of our *perfectnesse*, so farre, I say, as a man is convinced of it, so farre as he is perswaded of it, so farre it will produce this effect, to make him *perfect*, and *sincere* in his *walking with God*.

*Reas. 2.*  
This perswa-  
sion heales  
selfe-loue.

Againe, partly, the reason of it, is, because it heales that which is the cause of all our vnperfectnesse, and vnevennesse, which is selfe-loue. The reason why men walke not constantly, and perfectly with *God*, is because they loue themselves inordinately, they thinke to provide better for themselves : when a man is fully perswaded of *Gods All-sufficiencie*, it answers all those false reasonings, all those deceitfull arguments that selfe-loue is readie to bring to vs, vpon every occasion ; there is no man departs from *God*, but he thinks, at that time, it is better for him so to doe : when it shall be answered him, *God is All-sufficient*, it is better for thee to keepe in the strait way, if thou seeke thy selfe, by disobeying of him, it shall be worse for thee, when all the false reasonings of selfe-loue are answered, the heart must needs be *perfect*.

*Vse.*  
To labour for  
this perswa-  
sion.

The Vse of it, in brieft, is that we should labour to be perswaded of this truth, and apply it, and make vse of it, vpon every occasion : when any command is presented vnto vs, when any thing is to be done, run to this principle, to be perswaded of *Gods All-sufficiencie*, that shall helpe thee to doe every dutie, that shall prelerue thee from every

every thing: for example, God hath commanded us to *deny our selves* in our profit, in our credit, and our pleasures: and many times it comes that we are to performe this dutie in particular cases, consider seriously then of the strength of this principle, that *God is All-sufficient*; it will make thee able to doe the dutie thoroughly. What though thou be a looser in thy credit? if God be *All-sufficient*, he is able to make it vp. What though thou be a looser in thy profit, as *Amariah* was? is not he able to give thee fourescore talents, sayth the Prophet to him? What though thou be a looser in thy pleasures, that thou loose, or want *the pleasures of Sinne for a season*; is not he able to make it vp with *peace of conscience, and joy in the holy Ghost*? And so againe; We are commanded to *take up our daily crosse*, and not to take base & sinfull courses to avoyd crosses, and troubles, and afflictions, when we meete with them in right and straight wayes, and surely, the way to performe this dutie, is to be perswaded of *Gods All-sufficiencie*, let a man thinke that God is able to defend and carry him thorow, that he is able to keepe him in the time of those sufferings, that it is he that keeps the keyes of the prison doore, that opens, and shuts, when he pleaseth, it is he that makes whole, and makes sicke; *the issues of life and death, belong to him*: Every mans iudgement, though he seeke the face of the Ruler, yet it is from him: let men consider, that it is not the Creature that inflict any crosse, or affliction, or punishment vpon vs, but it is he that doth it by the Creature, and that will  
 inable

Note.

inable a man to beare any crosse, to passe through all varietie of conditions, and not to divert from a straight way, but to goe through the storme when he meets with it.

And so we may say of every other dutie, to exercise the duties of our particular callings, not for our owne good, but for the good of others: *Beloved*, this is a speciall thing, men loose their liues, they loose that blessed opportunitie they haue to grow *rich in good workes*, that whereas every day they might adde much to their treasure, to their reckoning against the day of Iudgement, whilst they serue themselves, and seeke themselves altogether, it is but time lost. Now, I say, what is the reason that men in the exercise of their callings, haue such an eye to their own profit, & not to the profit of others, whom they deale with, that they haue such an eye to their owne credit, and advantage, and not to others good? it is because they thinke they must be carefull to provide for their owne estate, to looke to themselves, they haue no bodie else to doe it: Now let a man be perswaded that *God* takes care for him, that riches are as the shadow that followes the substance of a mans *perfect walking with God*, that it is *God* that giues the, it is he that dispenseth them, it is he that giues the reward, the wages belongs to him, the care of the worke onely belongs to vs; if a man would *deny himselfe*, and be a looser many times in his calling, and be content to doe many things for the profit of others, to vse those talents that *God* hath giuen him, not for his owne, but for his Maisters aduan-

Why men  
seeke them-  
selues over-  
much in their  
callings.

Note.

advantage; I say, if he would doe this, he should finde *God All-sufficient*, and the perswasion of his *All-sufficiencie* is that that strengthens a man, and makes him constant in the performance of it. This you may take for a sure rule, there is no one dutie that shall cost a man any perill, that shall cost him any labour, any losse that a man will be willing to doe, without the perswasion of *Gods All-sufficiencie*, he never doth it without this perswasion, hee never sayles in it, but as farre as hee sayles in the beliefe of this. For example.

*Abraham* when he was put on the hardest taske, to leaue his *Country*, and his *Fathers house*, he was perswaded that *God* would be with him, and would blesse him: for *God* had made him a promise to doe it, it was easie then to performe it, but afterwards, when he began to shrink, and to doubt of this, that *God* might sayle him, that he would not be *God All-sufficient* to him, as when he went downe into *Egypt*, he denied *Sarah* to be his wife, what was the cause of this sinne? but because he was afraid, that *God* could not defend him. And so *David*, how many hard taskes went he through, with all chearefulnesse, and constancie? but when he began to sayle of this perswasion, that *God* was able to deliver him from *Saul*, and to bring him into the Kingdome, then he beginnes to steppe out from that dutie, and way of obedience, that he should haue walked in, to flie to *Achiz*, &c. Therefore the way, I say, to make our hearts perfect with *God*, is to increase

*Note.*

*Instance.*



The Sacrament  
sealeth  
both parts  
of the Cove-  
nant.

What God  
offers vs in  
the Sacra-  
ment.

increase this perswasion of Gods *All-sufficiency*. Now this we should doe especially at these times, when we are to receiue the Sacrament: for what is the *Sacrament*, but the seale of the *Covenant*, on both parts? It is the seale to the *Covenant*, on Gods part, he promiseth to be *All-sufficient*, and the Sacrament seales this to you; when it is sayd to you, *take, and eate, this is my bodie*, the meaning is this, *Iesus Christ* giues himselfe, and God the Father giues him, and sayth, take him; That is, Take *Christ*, with all his: it is certaine, he is a husband, that is *All-sufficient*, he is a field that is full of treasure, and so you must thinke with your selues, when you come to receiue the Sacrament, that *Iesus Christ* himselfe, is given to you; That is, *Iesus Christ*, with all his riches, and treasure, with all his benefits, and priuiledges. Now, when you haue taken *Christ*, (as it is a free gift,) then consider all those particular benefits, labour to dig that field, and to see all the varietie of treasures in it, you shall find that there is nothing that you can desire, but you shall finde it in him, you shall finde an *All-sufficiency* in him, both for this life, and for the life to come.

Againe; As this is the *Covenant*, on Gods part, that is sealed to vs in the *Sacrament*, so you must remember, that you put to your seale likewise, to confirme the condition of the *Covenant*, on your part: for so haue you promised, there is a stipulation, an engagement, remember that you keepe *Covenant*, and Condition with him, (for it is reciprocal): for all *Covenants* must be mutuall,

mutuall, they must be betweene two parties, and remember, that *thou put thy seale to it*, that thou renew with God the Covenant, that thou hast made to walke before him perfectly. Now, the end of the Sacrament, is to remember this, *Doe this*, sayth Christ, *in remembrance of me*; As if he should say, you will be ever and anon readie to forget this Covenant.

Another point, that I desire to obserue, before I come to handle the maine, is from these words, *walke before me*, &c. it is a metaphor I finde very frequently vsed in Scriptures, and therefore we will not passe it over, *walke before me, and be thou perfect*. Whence we will therefore obserue, that

*There is a great similitude betweene a Christians life, and walking from place to place.*

*Dott.*  
A Christians  
life like a  
walke.

I finde not any metaphor in the Scriptures vsed more frequently, and therefore it should teach vs some thing: for a metaphor, you know, is but a similitude that is contracted to one word, it is but a short similitude, folded vp in a word, and somewhat is to be taught vs, some resemblance there is that we will labour to expresse, and make some short vse of it.

When the Lord sayth to Abraham, *I am All sufficient*; therefore *walke perfectly before me*, it is as if he had said, Abraham, I meane to be a good Master to thee, I meane to giue thee sufficient wages, thou shalt want nothing thou needest; now be thou carefull to doe thy worke, be not idle,

What meant  
by walking.

Particular ac-  
tions, are so  
many steps in  
our journey.

dle, sit not still, but be working (for that is intimated by *walking*) to walke is still to be acting in some thing, still to be working, to be in employment, and not sit still, so that this is intimated to vs, when he sayth, *walke before me*, that the whole course of this life is like a journey from one place to another. And againe, every particular action, is like so many steps taken to that journeyes end, and (marke it, I say,) looke what the rounds are in a Ladder, that goe from the bottom to the top, looke what the paces in a Iourney are, so many paces goe to make vp the journey, so doth every particular act go to make vp that Christian course that every man is to fulfill: so then, as every step a man takes, tends to some scope, or other, either East, or West, or North, or South, in generall and in particular, to some particular place, neare some Citie, some Towne, or some Roome, so every action in a mans life, it either tends in generall to East, or West; that is; to good or evill, it tends to the service of *God*, or to the service of *Sathan*, and likewise, in particular, it tends either to this good dutie, or to avoyd this particular sinne, to this or that particular service of *God*, of *Sathan*, or of our selues.

So that not onely the greater actions (marke it) but even the lesser, every one of them, it is like a pace in a Iourney, which that I may make plaine to you, you must know, that all the actions we do, either be actions that belong to our generall, or to our particular calling, or such as fit vs to them. Now take the lowest and the meanest action,  
your

your eating and drinking, your sleepe and recreation, they all are steps that tend to this Iourney, that tend to this scope, every one of them is a step nearer to *God*, and to heaven, if they be rightly vsed ; a id from him, if they be not vsed as they ought. *Whether you eate or drinke, or whatsoeuer you doe, doe it to the glory of God.* What ever you doe, marke that supream scope, so that all actions tend to one or other of these, now you neede make no question, but even those common actions are steps that lead to the Iourney; even as you see, a servant that is set to worke, or to goe a Iourney, that is, to mowe, or to driue a Cart, even the whetting of the sithe, is a part of his worke, as well as his mowing of the grasse; the provendring of his horse, is a dispatching of his Iourney, a going on in it, as well as when he rides, and so the oyling of the wheele, is a drawing on, as well as every step he takes : So, I say, it is in these common actions, that we make lesse account of, our sleeping, our eating, our drinking, our recreation, every one of them, is a steppe in the Iourney. I speake it for this end, that we may not neglect any action, that we may not despise the least of our actions : for there is not one of them, but it is a pace, or a steppe : so that this you must inake account of; every day you finish a great part of your space: for you do many actions. Now looke what actions you doe, see what they be, examine them at night ; for every action is a step, and either you step towards *God* in it, or you step from him; either you step towards heaven, or towards hell : therefore

Actions that  
fit vs to our  
callings, are  
steps in our  
Iourney.

*Simile.*

The meanest  
action, not to  
be neglected.

Five things in  
a walke or  
journey.

I  
That which a  
man goes to.

I  
Grace.  
2  
Gods glory.

3  
Salvation.

fore looke to every action. But this is in generall.

Now in particular (to bring this similitude a little nearer) you must consider in a *walke* from one place to another, when you goe in a *journey*, you haue these particulars.

First, There must be a place, a terme to which you walke, some whither, whither a man goes.

Againe, There must be a place, or terme from which a man comes.

Againe; There is a distance: for in a point, or a little space a man cannot walke.

Againe; There must be a ground to walke vpon.

And there must be a path: for in particular *Journeys*, as from *Thebes* to *Athens*, there is a straight path-way to walke to it, &c. These particulars we will expresse to you in this course of a Christian life.

First, I say, there must be a place to which a man goes, *terminus ad quem*, as we call it, and that is to grace, we traile to *grace*, we traile to the service, and glory of *God*, and we traile to *salvation*, these I finde in the Scripture to be the ends, and the aymes, and the scope, and marke, at which every man is to looke in his *Journey*, in the course of his life: Labour to *grow in grace*, which enableth vs to serue *God*, without which we can doe nothing: Labour also, when you haue it, to come to the fruits, and operations, and effects of it, that is, to spend your time in doing some thing that may tend to *Gods* glory, and service. And last of all, looke at the reward, looke at *salvation*, which

which is the end of that Iourney, there is no question of the two former, that the end is *grace*, and *righteousnes*; there is more question of the latter, whether a man may make salvation, and the recompence of reward, an end, a marke, and scope, to which he travailes: but all these are our ends you shall see *Act 26. 18.* *Paul* is sent to preach to the people; and this is the scope of his preaching, he was sent to open their eyes, that they might turne from darknes to light, from the power of *Sathan* to God, that they might receiue the forgiveness of sinnes, and an inheritance among them that are sanctified by faith in *Christ*. Marke it, that they may turne from darknes to light, there you see the scope is *grace*; because, without light, a man cannot see his way, *Grace* helps a man in his Iourney, as light doth: the next thing is, from the power of *Sathan* unto God; That is; from living in bondage to *Sathan*, to serue God, to do that which stands with his glorie, and advancement, and then lastly, that they may receiue forgiveness, & inheritance amongst them that are sanctified by faith in me; there is the reward: for a mans ayme is likewise that he might receiue the inheritance, that he might be saved, and haue heaven in the end. So likewise you find it expressed *Philip. 3. 14.* *Paul* sayth he, pressed hard toward the marke, for what purpose, for the price of the high calling of God in *Christ*; there you see that the ayme that *Paul* had in following hard to the marke, was a marke that he ayimed at, and that he had expressed before to be found in the righteousness that is in *Christ*, and, sayth he, that

Act. 26. 18.

Phil. 3. 14.

Heb. 11.

*I might obtaine the price of the high calling, the price (that is) the wages, as a man that runnes a race, there is a price propounded to him, and when he hath finished the race, he obtaines it, sayth he, this is one of my ends to obtaine the price: so it is laid of Moses, Heb. 11: he had respect to the recompence of reward. So, my Beloved, in this journey you must make this account, you travaile towards grace, that is the scope that you ayme at; againe, your end is to serue God, to seeke his glory, that all your actions may tend to it, and lastly, that you might be saved, that you might haue the inheritance with the Saints.*

2  
That he goes  
from.

1  
Sinne.

2  
Sathans ser-  
vice.

3  
Damnation.  
The pathes  
of sin many,  
the journeyes  
end one.

*Simile.*

Now the terme from which we travaile is from *sinne*, from the service of *Sathan*, and our selues, and likewise it is from *damnation*; so that you shall finde this difference in it, that all men, though they haue but one Iourneys end, yet there are different places, from which every of them travaile; according to the different sinnes, to which they are inclined, some men had neede to travaile from covetousnes, some men againe, from prodigalitie, these seeme to goe contrary wayes, yet both ayme at the same Iourneys end, as two men that intend to come to *London*, one comes out of *Kent*, another comes out of the *North*, these men seeme to goe contrary, one goes *North*, and the other *South*, yet both agree in their Iourneys end, so it is in this travaile, some men are subiect to be timorous, and discouraged, and cowardly in their actions, some men againe to be rash, and bold, these men haue contrary courses, yet they both  
travaile



travaile to the same mediocrity, to the same *grace*, to the same way of righteousnesse: so, I say, the termes from which we come are exceeding different, though the Iourneys end be the same to every man. Looke what the severall inclinations of men are, even therein to part from himselfe, to *deny himselfe*, to resist his personall, and particular lusts, that is the terme, from which he is to goe; and so likewise it is to be considered, that we travaile from damnation, that every steppe that a man takes in the way of righteousnesse, it is so many steppes *from death to life*, he is so much nearer his Iourneys end: for *salvation is now neerer then when you beleeved*, sayth the Apostle; that is, looke as you travaile faster in the way of righteousnesse, so your reward is neerer, your comfort is neerer, and so you are farther from judgement, farther from destruction.

Now, on the other side, it is to be considered, that as this is the ayme of the godly man, to looke to grace, and at the service of *God*, and at salvation, that is the way that they travaile; So there is another way that other men travaile, that looke at sinne, at destruction. I doe but set one by another, that you may learne to know the difference: there is a scope that every man hath, whatsoever a man doth, though he consider it not, yet he takes every steppe by vertue of that vtmost end that he hath. There is a generation of men that ayme at destruction, that ayme at sinne, at those *wayes that lead downe to the Chambers of death*.

And if you object, and say, I but no man pro-

Ob.

pounds such an end to himselfe, there is no man intends the destruction of himselfe.

*Ans.*  
Hell is the end  
of the course  
of wicked men,  
though they  
ayme not at it  
in their inten-  
tion.

*Note.*

3  
The distance  
in it.

I  
The dissimi-  
litude betweene  
God and vs.

I answer; It is true, it is not the end of the man, but it is the end of the course, as we say, it is not *finis operantis*, but it is *finis operis*; as a theefe, that steales, his end is not that he should come to the gallowes, but his end is to get profit to himselfe, but yet it is the scope of the worke, though not of the workman, so I say in this case, a man that hath not his ayme to serue God, to walke toward him, though he obserue it not, his ayme is destruction, that is the end of his worke, that way he walkes in, *leads downe to the Chambers of death*. So you see; First, there is an end, a terme to which every man goes; And, secondly, there is a terme from which every man comes.

Thirdly; in every Iourney there is a distance; That is; that dissimilitude betweene *grace*, and vs, and betweene *God*, and vs. Looke what distance, and difference there is betweene grace, & sinne, betweene righteousness and wickednesse, that is the space that every man is to goe, that is the distance that he is to passe through; so that even as in a Iourney you cast some part of the way behind you, and another part you are to passe vnto; so you are to thinke in this Iourney: Looke how much victory thou gettest over any sin, so much of thy way thou hast passed. Again; Looke in what measure any sinne remaines vnmortified, any lust is not fully overcome, so much of thy way thou art yet to goe: so likewise, it is in the defect of graces, that is the distance that thou hast

to

to fulfill. So in every mans particular calling, that course that *God* hath fixed to every man, that he hath prescribed to every particular man, (to some longer, to some shorter, ) this is the distance of a mans journey. *John Baptist* had a shorter course, he fulfilled his course, he preached not above three or foure yeares. *Paul* fulfilled his course likewise, a longer race, but it was that which *God* had appointed him; to the dissimilitude betweene grace and sinne; and againe, the course that *God* hath appointed every man to fulfill, and *serue God in his time*, this is the distance and the space of this journey.

3  
The course  
that *God* ap-  
pointeth vs  
to fulfill.

Againe; the next to this is the ground: for a man must haue something to hold him vp, when he walkes, the ground vpon which he walkes, is the time of this life in this world, the latitude of this life, that *God* hath afforded to every man, that is the field, as it were, that he walkes in: we see in the world great varietie of men, and varietie of courses, that is the ground, the space allotted to him, he may walke whither he will, he may walke which way he pleaseth.

4  
The ground  
is the time of  
this life.

But lastly, (as there must be a terme to which, another from which, as there must be a distance, and a ground, so chiefly he, that walkes must haue a certaine path, a certaine way to walke in. In a wilderness, there is ground enough, but there is no path, but when you goe to a certaine place, there must be alwayes a certaine way, a certaine highway, a path that leades to it: now the path that we haue to walke in, you haue it diversly expres-

5  
The path.

1  
Christ.

2  
The Spirit.

3  
Gods Com-  
mandements.

Christ the  
way how ?

The spirit the  
way how ?

Note.

fed in the Scriptures: *Christ* is said to be the way, we are said to *walke in the spirit*, if you be led by the spirit, *walke in the spirit*, and the way of Gods Commandements; *I will runne the way of thy Commandements*, sayth David, when thou shalt enlarge my heart: and of Zachary, and Elizabeth, it is said, *they walked in the way of Gods Commandements without reproofe*. These are sayd to be the wayes, or the paths that we walke in, they all come to one: Christ is said to be the way: because as a man cannot come to a place, except he goe in the way that leads to it, so no man can come to God the Father without *Christ*; that is; without his intercession, without his guidance, and direction, except he lead you to the Father, that you come as sprinkled with his blood, as clothed with his righteoufnesse, except you come as being made accepted by his intercession, you cannot be accepted, and besides, except you goe the way that he directs you: for he is the day-starre, *springing from on high*, that *guides our feete in the way of peace*, without him you cannot come to heaven, you cannot come to the *throne of grace*: so he is sayd to be the way. Againe, the spirit is said to be the way, *walke in the spirit*; That is; walke according to the guidance of the spirit, follow the direction of the spirit; and so the way of Gods Commandements, they are said to be the way; because they are the rules we ought to walke by: So that the way is, when, in the name of Christ, when, out of respect to him, we walke by the direction of the spirit, in the wayes of Gods Commandements, when

when we obserue this rule. This is the way, this is the path.

Now, if you aske how one should finde this way?

You must know, that though this be the way in generall, yet, in particular, that which must teach it thee, is to consider, first, there is a certaine tract that *God* hath made for vs to walke in, a certaine path that he hath chalked out, that which he hath described in his Word, that which all the Saints haue trodden before vs, both those that liued in former times, whose examples are related to vs, and those that liue among vs: First, there is a tract that *God* himselfe hath made, the way of his iudgements are *sine vestigijs*, &c. but the way of his Commandements are as a beaten tract, as a beaten roade; A way that himselfe hath made plaine, by many directions, by many way-markes that he hath set, that men might know them, and likewise by the course of all the Saints, which is like a beaten way that is trodden by many thousands, from generation to generation, that is one thing that you are to looke to: see, if you be in that way, in the old way, in the way that the Law leads to, in the way that all the Saints haue gone in.

Now further if the question be, well; but how shall I keepe it? I may be readie to misse this tract.

I answer; there is a certaine sagacitie that *God* giues to a man, by which he findes out this way: for though the way be plaine in it selfe, yet, it is not so to every man, it is hard to finde out this particular way. These steppes of *Gods*

*Quest.*

*Ans.*  
How to finde  
the path in  
this Journey.

1  
By the Word.

2  
By the exam-  
ple of the  
Saints.

*Quest.*

*Ans.*

The Saints  
haue a secret  
gift to finde  
out Gods  
wayes.

*Simile.*

Commandements, I say, it is hard to finde them out, except there be a particular gift given him, even as you see, there is a gift given to the Dogge to finde out the Hare, to follow her steppes, there is a certaine sagacitie given to that Creature, that another wants, by which it followes the steps of the Hare, which way soever she goes: (I may vse it for a similitude, a farre-off expression) So, I say, there is a sagacitie given to the Saints, a certaine new qualitie, that others want, by which they are able to finde out the steppes of Gods way; so that they are able to tract him: When they are at a losse, they will not run on vpon a false sent, but cast about, (as sometimes they loose God, sometimes they know not which way they must follow him.) This gift we must labour to haue. Therefore David praies so oft that God would teach him these wayes, that he would *make his way plaine before him*, that he would direct him, &c. As acknowledging that he was not able of himselfe, to finde it out, except God had guided him, and directed him to it.

One thing more is to be added, there is this similitude in this metaphor, that as, when a man goes a journey, it is a constant continued pace, it is not a little stepping to and fro, and walking for recreation, a walking as a man doth in a Gallery, but it is a constant course, he walkes on; So likewise,

*The course of a Christian life, it is a constant continued terme of action.*

Doct. 2.  
A Christian  
life is a con-  
stant course  
like a journey.

When a man doth not good by a fit or two, but when he continues in well-doing, when it is the ordinary constant tract of his life. Now

Now we will briefly make some use of it, and the uses shall be but these two, according to this similitude, & the agreement of this walking with a Christian life.

If a Christian life be of this nature, that it is like a walking in a Journey, that every act is a steppe, then, it should stirre vs vp to consider seriously, what business we haue in hand, to consider for what purpose we came into the world, namely, to goe a Journey, not to sit still, not to be idle, we are to travaile a part of this Journey every day, and therefore the first thing we are to doe, is to choose a right way: you must know therefore, that there are many thousands (it is the common condition of men in the Church) that thinke they are in a right way, and so goe on in it without examination, whereas indeed every man by nature is set in a wrong way as soone as he comes into the world, wherein he travaileth, a way that leads to destruction; so that, till a man beginne to see his error, till he beginne to come seriously to consider, this is not the way I should follow, and to choose a contrary, he travailes not toward heaven, no man is in *Curſu*, as we say, no man is in this Journey till then. *David sayth, he chose the way of Gods Commandements.* There must be a choice: and this must be vpon speciall consideration, for no man hath this without choice: now in choice there is not onely a taking a thing into consideration, (which is naturall) but then a man is said to chuse, when he pitcheth vpon it, when his resolution is fixed, when he determines

*Use I.*

The end of our being in the world is to goe a journey.

Every man by nature, is in a wrong way.



How to know  
whether we  
haue chosen  
Gods wayes.

termines vpon this way. Therefore, when you heare that there is such a walke, make that vse of it, choose the way of *Gods* Commandements. That is, willingly take that way, goe it resolutely, sware within thy selfe, as *David* saith, *I haue sworn that I will serue thee*, and walke in thy way. I say, this we should bring our hearts to, and you shall know by this, whether you doe so or no: A man, that chooseth a way, that resolues to goe that way, if he be out of it at any time, and be told, Sir you are out of the way, he is glad of the admonition, he is willing to goe into it againe: So that, I say, thou maist know, whether thou choosest the way of *Gods* Commandements, or no, by this, what dost thou when any suggestion comes from the *holy Ghost*, that tels thee, this dutie ought to be done, this sin ought to be abstained from, art thou obedient to it? When thou art admonished by thy friend, that tels thee, this is not the way, this is an error, this is an obliquitie, art thou ready to turne out of it? art thou glad of such an advertisement? When thou hearest rules given thee out of the Word, from day to day, from Sabbath to Sabbath, art thou willing to practise the, when thy error is discovered to thee? It is a signe thou choosest the way. Let a man resolve on the way to a Coast, to a Citie, when it is discovered to him, that he is out of the way, certainly, if it be the way that he hath chosen, he will easily be readie, & willing to turne to it. Indeed, this is a signe a man hath chosen the way. *David* chose to serue the *Lord*, and therefore, when *Nathan* told him of his

his adulterie, and murther, he quickly returned againe; So it is with all the Saints, it is not so with other men, when they are told of going out, they goe on still; because, in truth, they haue not chosen the way of *Gods* Commandements.

Secondly; It is not enough to choose it in generall, but likewise, you must looke to every step you take, take heede to every steppe in this way. My Beloved, (as you heard before,) there is not an action, but it is a step, it is a pace in the way that leads, either on the one side, or on the other, either towards hell, or towards heaven, and therefore it is not enough to looke that you walke in the way in generall, but likewise, you must ponder your steppes. You see that expression *Pro. 4.* sayth the *Wise-man*, *Ponder thy wayes*, and order thy steppes aright; ponder thy wayes; that is, a man is to consider every step he takes, is this right? Doth this tend towards such a Iourney or not? This pondering of our wayes, is exceeding necessary, it is that which *David* constantly practised *Psal. 119. 36. I considered my wayes, that I might turne my feete to thy testimonie.* I considered my wayes; implying that; Except a man looke narrowly to it, except he consider his steppes, from time to time, except he reflect vpon them, and looke which way they tend, he will not be able to keepe the wayes of *Gods* Commandements.

Why; but it is necessary that a man must thinke vpon every action what his end is, when a man is busie in his studie, when he is busie in his trade, when he is busied in his particular calling, it is necessary

*V/c 2.*

We must ponder every step.

*Pro. 4.*

*Psal. 119. 36.*

*Quest.*

necessary that every particular action should be looked vpon, that he should haue this actuall thought, whither doth this step tend?

*Ans.*  
How farre it  
is necessary in  
every action  
to thinke of  
the end.

*Simile.*

I answer; It is not necessary, that it should be done vpon every action, but that it should be so farre done, as is necessarie, to keepe vs in the right way, even as, you see, it is in a journey, when a man resolues to goe from one towne to another, he thinks not every step he takes, I am going to such a towne: for, by vertue of his first intention he takes these steppes: so that the marke and the ayme that he hath, is the cause of every step, though he thinke not of it in every step he takes: So in the actions that we doe, I say, if the ayme be right, though we thinke not vpon every action we doe, yet it is done by vertue of the first intention. And so *God* accepts of it. As, we see, an Arrow, when it flies to the marke, or a Bowle, when it runs, there is not a new putting on, but by vertue of the first strength, by which it was throwne out, or by which it was shot, it passeth, and goes on towards the marke; so it is in a mans life: by vertue of the first ayme that a man hath, though he think not of it, vpon every particular occasion, his heart goes on, he travailes towards the marke: therefore, I say, it is not necessary in every action. Notwithstanding, it is necessary that it be very frequently done: because we are so readie to goe out of the way. There is a straight way, that *God* hath chalked out to vs, and we are readie ever and anon, to turne out, we haue still some byas, or other, vpon vs, that drawes vs out from that way.

Ei-

Either some false feares, or some vaine hopes, or some fancy, and inordinate appetite, some thing, or other drawes vs out, that except a man looke very narrowly to it, except he be ever and anon reflecting vpon his wayes, he will not keepe the way, therefore it is necessary, that we be still considering, and pondering our wayes, and so much the rather, because, as the Apostle sayth, *Know you not, that many run in a race*; As if hee should say, all the world travailes toward heaven, every man goes something that way: therefore, sayth he, take heede; there are but a few notwithstanding, that get the goale, that get the price, few that obtaine, few that overcome: therefore, saith he, take heede how you runne. So I say, there is much heede to be taken in this race, many goe out of *Egypt*, many that goe from sinne a certaine way, but they never come to *Canaan*, they walke a certaine way in the *Wildernesse*, but they come not home. Therefore, to direct you in it, you must know this, that there is a length in this way, there is a rectitude, and a straightnes in this way; and thirdly, there is a certaine breadth in this way. There is a length in this way, and therefore you must goe hastily in it, you must *run the way of Gods Commandments*, as *David* sayth: for there is a length in it; that is; it will not be dispatched with an easie pace. *God* requires every man to make hast in it, he must quicken his pace in the way to heaven. Now the cause why men goe on slowly in this way, is from halting; because they halt in this way: In other paces, sometimes we grow slow by

wea-

Note.

A length in  
Gods wayes.

The cause of  
slownesse in  
Gods wayes.

Halting double.

Halting, the  
ground of it.

wearinesse, but in the wayes of *Gods* Commandements, still our slacknes comes from hating, and therefore you haue that vsed often in the Scriptures; men are sayd to *halt betweene two opinions*, that is one kinde of halting betweene two Religions, he goes slowly forward in either of them, that halts betweene two, he profits little, he goes slowly on. As there is a halting betweene two opinions, so there is a halting betweene two objects, *God* and the world. A man desires to serue *God*, and yet he desires to haue vaine-glory, or desires to make vp an estate, &c. I say, these diuers affections, these diuers respects to diuers objects, when a man hangs too much vpon the world, when he hath an eye too much vpon vaine-glory, when he is tooke vp too much with pleasures, and diuers lusts, this causeth men to halt in the wayes of *Gods* Commandements: halting, you know, is either when one leg is sound, and another lame, or when we goe with one leg in a higher way, and another in a lower way, it comes all to one; that is, when the heart doth not wholly looke vpon *God*, but lookes much to the world, therefore you see men much dreched in worldly businesse, that are overcome with them, that are drowned in them, they goe slowly on in the wayes of *Gods* Commandements, that goe with one leg in *Gods* wayes, and another out of them: And so likewise when one affection, and one desire shall be good, and another shall be lame, this causeth a hating in the wayes of *God*. And therefore, if you would run, you must haue both feete whole, and sound, with-

without lamenes, and both feete must be in the way. When a man is thus disposed, he runs the wayes of *Gods* Commandements ; Labour to finde what is the cause of thy halting, and of thy slacknesse, if it be worldly mindednesse, the way to quicken thee in thy pace, is to weane thy heart from the world ; if this be the cause that makes thee slacke, and dull, and heauey, and indisposed to prayer, and to other holy duties, (something thou doest, and thou goest in thy way, but slowly, and dully,) that is the way to heale it : And so againe, if it be some strong lust, be it what it will be, that causeth thee to halt, and to goe slowly on, heale that, and thou shalt be able to run the wayes of *Gods* Commandemēts. *David* calls it a straightning, when he could not run. Therefore, sayth he, *I shall run the wayes of thy Commandements, when thou hast enlarged my heart.* That is ; Every lust is a straightning, the removing of it giveth a libertie to the heart, every lust is as fetters, and shackles that straiten the spirit, that are a bondage to the spirit, that take away the libertie of the spirit : Therefore the remooving of the lust, whatsoever it is, that sets thee free, (as it were,) and when thou art free, and at libertie, when there is no impediment, thou art able to run the waies of *Gods* Commandements.

The second is, there is a straightnesse in this way, there is no way that leads to any place, but it is straight : for if it were crooked, it would not lead to that place. So that every walke, every certaine walke, is straight, so are the wayes of *Gods* Com-

Lusts like  
fetters.

*Gods* wayes  
straight.

Stepping out  
of GODS  
wayes tends  
to misery.

Gods wayes  
nearest.

Commandements, they are straight; now straight is a relative word; that is, it is betweene two extreames, as we say, a Lyne is straight when it runs betweene two points, and goes not out, from either of them, that we call straightnes, if there be any exorbitatiō of the lyne, now it is not straight but crooked, now the way is sayd to be straight in regard of these two termes. A man indeede goes from misery to happinesse, and the wayes of *Gods* Commandements, are the straight wayes that lead to that; if you walke crooked in the way, you step out to one of the two extreames; that is; you step out from the way that leads to happinesse, you step out to some trouble, to some mischiefe, to some evill, to some punishment, when you step out from the way of *Gods* Commandements. So that that is to be observed, that this is a straight way; And therefore, seeing this leads straight to happinesse, & every declination is a stepping out to misery. You haue reaso to take it; for it is the shortest way, that is one condition: you haue two motiues to take this way.

One is, it is the shortest way; the other is, it is the plainest way. We haue a rule in the *Mathematicks*: Alwayes the straightest line is the shortest, looke how much bending, and crookednesse there is, so much the more length there is in it, the straightest way is the shortest: So, if thou wouldst goe the shortest way to happines, keepe the way of *Gods* Cōmandements, (if thou dost not, thou goest about, thou art a looser by it) that is the neereft way. For example; that I may  
a little



a little expresse it to you, *Jacob*, when he would goe about, & not keepe the straight way, when he would make hast to get the blessing, it was a going out from *Gods* wayes; was it not a going about to his happinesse? You know how many yeares trouble it cost him. So *David*, when he would goe out of the way, in his adultery, and murther, did he not goe about towards his happinesse? Was he not an exceeding great looser by it? You know how much it cost him, what great afflictions he had; *the sword never departed from his house*; what great trouble, being cast out of his Kingdome by *Absalom*; &c. that was a going about to his happinesse. So this is a sure rule, if there be any crookednesse in a mans wayes towards *God*, it is a going about to happinesse. And so *Asa*, *his heart was perfect all his dayes*. But when he was out of the wayes of *God*, when he stepped out of these wayes, and made to his feete crooked paths, did he not goe about for his owne happinesse? The Prophet comes, and tels him, *Asa*, because thou hast done this *from hence thou shalt have warre*: the case was this, *Asa* would needes seeke to the King of *Assyria*, & the King of *Damascus* for helpe, it was a sinfull pollicie in him, it was a going about, he should haue kept the straight way, and haue trusted *God* with it, but when he would do this, when he was crooked in his waies, it was a leading about to his happinesse, the Prophet comes & telshim, the host of the King of *Assyria* should escape out of his hands, and likewise he should haue warre all his time, and so he had

R

much

Instances of  
stepping out  
of Gods  
wayes.

much trouble at home, and warre abroad, and at length he was given vp to a sore disease that was his death. Thus he went about, and so doth every man when he sinneth: for the other is the straight way.

It is the  
plaineft.

1. Cor. 3.

No fafetie out  
of Gods  
wayes.

Secondly; As it is. the neareft way, fo likewise it the plaineft way. When a man will goe out of it, he meets with fnares, there are vanities in those wayes, as it is layd, *he catcheth the craftie in his owne deceit*, or in his owne actions, and enterprises, 1. Cor. 3. he catcheth the craftie; that is, if a man will goe out of the way of Gods Commandements by any carnall pollicie and wisedome, it is not a plaine way, it is a way wherein he shall meete with one trouble or other, he shall meete with some fnares there; he shall not goe fafely in it. So that, you may take that for a sure rule, when a man goes out of Gods waies, he is not fafe, he is subiect to some snare, to some net, or other wherein he may be taken: therefore let vs keepe the straight way, it is the best, and it is the neereft. As it is laid of *Ahymaaz*, he ran the way of the plaine, and so though *Cush* went out before him, yet *Ahymaaz* came to his journeys end much before *Cush*; because he went the way of the plaine: So he that goes through the plaine way, though he seeme to haue present disadvantage, and trouble, yet when all is summed vp, that will bring him soonest to his journeys end, he shall come soonest to happiness and quiet that way, he that takes the faireft course, by probabilitie in carnall wisedome, and pollicie, and steppes out of Gods wayes, though he  
thinke

thinke that the neereſt way, yet he ſhall finde that he goes about. Let a man thinke with himſelfe, by declining, I may eſcape ſuch a trouble, ſuch a ſtraite, ſuch a diſadvantage, that will befall other men : perhaps thou maielt, but yet, I ſay, thou goeſt about, thou art no gainer by this, it ſhall be paid thee home in arrearages, thou ſhalt looſe it in the long race, thou ſhalt find, that he that goes the plaine way, ſhal come before thee to thy journeyes end, to happines that we all ayme at ; that is certaine ſtill, he that keepes the right way, he takes the ſhorteſt way to happines, he that thinks he takes a wiſer courſe then *God*, and therefore will decline thoſe troubles, by wynded wayes, that another brings vpō himſelfe by keeping the plaine way, I ſay, he ſhall finde himſelfe deceived, he goes about towards his happineſſe.

Laſtly ; as there is a length in this way, and a ſtraightneſſe in it, ſo there is a breadth in this way, there is a latitude, a certaine proportionall breadth. The way to ſome man is broader then to others, and to the ſame man the way in ſome places is broader, in ſome narrower. The *Jewes* way was narrower, then ours, there is a Chriſtian libertie that hath enlarged this way, & made it ſome what broader to walke in: for, as the Chriſtian libertie is more, ſo likewise is the way broader : Wee haue more libertie then the *Jewes* had in many things, wee are freed from that yoke of bondage, that ſtrict obſervation of Moſaicall Ceremonies : And ſo againe, I ſay, one Chriſtian hath a narrower way then another ; that is, as a

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man

Note.

ſtill we ſee  
ed originall  
canonized  
ed with the  
in imitation  
-dit

A breadth in  
Gods wayes.

The way  
broader to vs  
then to the  
*Jewes*.

Lawfull  
things to be  
forborne,  
when they be  
occasions of  
sin.

man is subiect to more temptations, to more occasions of sinne; so must he make his way narrower, he may not walke in so broad a path as another. Again, the same man in some part of his way must choose a narrower way, in some he needs not; As, for example, a man that is subiect to run out in such a recreation, another man may walke in a broader path in the use of that recreation, the he may: for to him it is an occasion of euill, he is readie to be snared, and to be transported with it: one man is apt to be carried to drunkenness, if he see but the Wine, if he come but neere it, he must not *looke on the Wine in the Cup*; one man is quickly set on fire with incentives of lust with an object, he may not come so neere, nor be so bold with them as another man may, one man is apt, if he come to such a company, to receiue some hurt, to be intangled with them, he is apt to learne their wayes, to goe along with them, such a man may not be so bold to come neere that company, as another may, that is not subiect to that temptation, so that there is a breadth and a narrowness in these wayes.

Mat. 7.

Now our care must be, not to goe beyond this breadth: for it is a *narrow way, there are few that finde it, Mat. 7.* Therefore, I say, we haue the more need to looke to it, that we step not aside, that we loose not our way. *Beloved*, it concernes vs much to looke to it: because, when we goe out of Gods paths, we are still exposed to some hazard, and to some danger, we should looke to it, not onely for obedience to God, but for our owne sakes: if a  
man

man be found out of the breadth of this way; that is, if he take more libertie then he ought (for it is profitable for vs to know both our libertie, and our restraint,) he shall finde still some misery, or other come vpon him; take heede therefore, least *God* meete thee out of the way at any time; as he sayd to *Eliab*, *what dost thou here?* What makest thou here *Eliab*? indeede it was his fault, (when *God* had beene with him so mightily, and had given rayne at his desire, and wrought such miracles, to send fire from heaven to consume the sacrifices, and after to slay so many Prophets of *Baal*;) for a word of *Iezabell*, a weake Woman, to runne from her so many miles, as farre as his feete could carry him, it proceeded from timorousnesse, and feare: *God* meetes with him, and saith, *what dost thou here Eliab?* What makest thou here? As if he should say; thou art out of the way. Though the *Lord* dealt mercifully with him, yet it was his fault, he was out of the way, sometimes feare puts vs out of the way, and sometimes againe other passions, as *Hagar* went out of her way from her mistris (as we see in the Chapter before the text) *Hagar Sarahs maid*, *whence comcest thou?* And whither goest thou? *Gen. 16. 18.* Where we see he puts her in minde of that dutie she did owe to *Sarah*, of that particular calling she was in; As if he should say; *Hagar* dost thou remember what thou art? dost thou remember what particular calling thou art in? Art thou not *Sarahs* maid? Thou shouldst be about *Sarahs* busines, what dost thou here in the Wildernes,

Our care must  
be to be found  
in *Gods* wayes.

*Gen. 16. 18.*

running from thy mistris? If thou be *Sarabs* maid, whence comdest thou? And whither goest thou? As if he should say, thou art out of thy calling, thou art out of thy way.

So you must thinke with your selues, when any man goes out of his calling when he goes out of the duties of either of his callings, if *God* should meete him, if an Angell should meete him, and should say, What dost thou here? thou that art a Minister, what dost thou doing the thing that belongs not to such a one to doe? Thou that art a Tradesman, a Lawyer, a Student, whatsoever the calling, and busines be, that *God* hath set thee in, when thou art stepping out to by-ways, that are not suteable to such a calling, *God* may say to thee, and thou maist say to thy selfe, as the Angell said to her; *What dost thou here Hagar, Sarabs maid?* He puts her in mind of her calling, so must we, and so much the rather, because we are never out of our way, but at that time we are from vnder *Gods* protection, we are from within the pale, we haue no promise of safetie, it makes vs exposed to some hazard, or other, and, therefore, let vs be carefull of this. As the *Israelites*, in the Wildernes wet not a step, but as far as they saw the Cloud going before them, so, I say, goe not a step, but as farre as you haue a warrant, as farre as you see *God* going before you, and this shall be for your comfort.

But you will say, it may be, *God* will lead me by these straite rules to prison, to losses, to crosses, to disgrace, to losse of preferment, to losse of friends?

*Beloved,*

The danger  
of being out  
of *Gods*  
wayes.

Ob.

*Beloved*, know this, that the Cloud, as it was a direction to them so it was a protection likewise, they never followed the Cloud, but they were safe, the Cloud was a defence to them wheresoever they went: As we see, *Esay. 45. The Lord will create upon every place of Mount Sion, and upon the assemblies thereof, a Cloud of smoke by day, and a shining flame of fire by night: for upon all the glory there shall be a defence.* In the verses before he had said, he would lead them by the spirit, this leading of the spirit, he compares to the leading of *Israel* in the Wildernes; as they were led with the Cloud, so shall you, and if you follow the Cloud, it shall be a defence to you; so, I say, walke with God, and he will be a defence to you: it is no matter what the wayes are, he is able to beare you out: for safetie is a part of your wages; therefore that belongs to him, your busines is nothing, but to finde out what your way is, & to walke in it, the care of the worke belongs to you, and the other is not your care: therefore ( to shut vp this exhortation ) learne to doe this, to pray, that God would shew you his wayes, that he will incline your hearts, that he will teach you, as he doth the *Ants*, & the *Bees*, and not onely shew you the wayes you are to walke, but giue you a secret instigatiō, & inclination to them, and if you seeke him, and your hearts be vpright, and depend vpon him, he will shew you the path, that you are to walke in: vpon that condition, that your hearts be sincere, and vpright. Againe, let vs depend vpon him, that we may seeke to him, and trust in him, and he will shew vs the way.

R 4 .

And

*Ans.*  
God will be  
a Cloud for  
defence and  
direction to  
them that fol-  
low him.  
*Isay. 45.*

Safetie a part  
of our wages.



Having found  
the way, wee  
must runne.

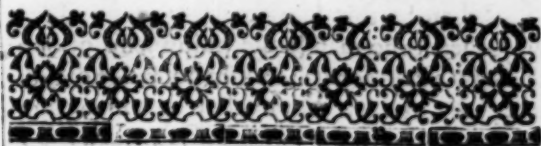
Our pace in  
Gods wayes  
must answer  
our meanes.

*Simile.*

*Note.*

And, as we are to seeke the way, so we must run it, and not be slow, and slacke in it, but runne the way of Gods Commandements; that is, goe apace. Now every mans pace is according to his meanes, and his abilitie, according to the might that God hath given him: for that may deceiue vs; A man may thinke he goes fast, when he goes but slowly; because it is not according to his ability. As, you know, a tall man when he doth but walke, he goes much faster then a childe when he runs, and yet he goes but slowly; because it is not according to his abilitie. Beloved, our walking is faster or slower, according to the severall meanes, and strength that God hath given to every one of vs: some man hath a larger vnderstanding, hath more grace, more experience, better education then another; he must runne faster, he must doe much more good in his owne person, he must be more frequent, & fervent in holy duties, he must be more diligent in drawing others to God; another, that hath received lesse, though he goe a slower pace, yet it may be, running to him, when the former doth but walke: So, in every particular; A rich man that giues so much, it is but a slow pace to him, when another, that is poore, giues lesse, and that is a quicke pace to him. And so in like cases. Therefore, I say, let vs choose out the right way, let vs pray to God to direct vs, to shew it to vs, vpon every occasion, that we may not misse it. And let vs not onely walke, but let vs walke apace, and run the way of Gods Commandements. So much for this first Vse.

T H E



THE  
SEVENTH  
SERMON.

GENESIS 17. 1.

*Walke before me, and be thou perfect.*



EE proccede to the second Vfe which remaines; I told you the similitude lyes in these 2. things. First, in the manner of the Iourney, there is a Terme to which we goe, there is another, from which, there is a distance, there is a path, &c.

The second Similitude was in the constancie, and continuednesse. Now our second Consequence, or Corollarie, we must draw from the second Similitude, betweene a Christian life, and a Iourney from place to place: I say, it agrees with it in this, that they are constant, there is a continued tenor of actions in a Christian mans course: from whence, I say, we draw this: If it be  
fo

*Pse 2.*  
No man to  
be judged by  
some particu-  
lar action.

Iudging of  
men by one  
or two actions  
condemneth  
the righteous  
and justifieth  
the wicked.

so, if there be this Similitude betweene them; why, then let no man Iudge of himselfe, or of others, by a step, or two; let him not Iudge of himselfe, I say, by a few actions, but let a man consider, what his walke is; *Walke before me, and be perfect*: Let a man consider what the ordinary, and usuall course of his life is: if you should doe otherwise, if you Iudge a man by an action, or two, you shall see, the best of the Saints haue beene subject to divers failings, you shall see *Noah* drunke, and you shall see *Lot* committing incest, you shall see *Moses* speaking vnadvisedly with his lippes, you shall see *David* committing murther, and adulterie, and making *Vriah* drunke, many such saylings you shall see in all the Saints, you shall see *Hezekiah* boasting of his treasure, you shall see *Dauid* numbring his people, &c. So that, if you Iudge of men by a few actions, and not by their constant course, you shall condemne the generation of the Iust.

Againe, it is as true on the other side, if you will Iudge a wicked man by a few steppes, and not by his ordinarie course, you shall be as readie to Iustifie the wicked; you shall finde *Cain* sacrificing, you shall finde *Saul* among the Prophets, you shall see *Iudas* among the Disciples, you shall see *Herod* entertaining *Iohn Baptist*, you shall see him heare him gladly, doing many things at his Preaching, and admonition, this you see frequent, and usuall: Therefore, I say, we are not to be Iudged by a few actions, and a few paces, but by the constant tenor of our life, by what we doe in ordinarie,

rie, and vsuall course: for there is no man so good, but he may haue some swarvings, though he haue chosen the way of *Gods* Commandements, yet oft he may misse that way, he may oft be drawne out of that way, he may often be transported with some strong temptation. Againe, on the other side, there is scarce any man so bad, but sometimes he may come into the way. You haue men that haue no constant place to trauaile to, yet, for a fit, they may goe into the high way, as a theefe, or a robber may doe. Therefore, let vs learne hence, not to judge our owne estate, or other mens, or censure either our selues, or others by a few actions: And I haue this ground for it, that you may see the reason of the rule. A mans cōstant course proceeds from the inward roote, and frame of his disposition, from those principles, that are ingrafted in him, I say, his constant course proceeds from it. Those same by-scappings out, whether they be to good, or euill, they doe not proceede from the frame of the heart, but from the euill that is in the good, and from those good things that may be in the euill. You shall see it so in nature: Take a river, let it be dammed, and stopped vp, yet if the course of it be naturall, if the vent, and streame of it be to goe downeward, at the length, it will over-bear the damme, and will runne over it; or let water that is sweete, be made brackish by the comming in of Salt water, yet, if naturally it be sweete, at the length, it will worke it out; so, I say, it is with every man, looke what the constant streame of his disposition is, looke what the frame  
of

*Note.*

The constant course of life comes from inward principles.

*Note.*

*Simile.*

Why a Christian continues not in the euill he doth, and a wicked man in the good he doth.

Outward occasions forcible to good and euill, but they be transitory.

*Instances.*

of it is, that which is most naturall, and inward to a man, though it may be dammed vp, and stopped in such a course, for a time, yet it will breake through all impediments. Though there be some brackish, some euill, and sinfull dispositions, that may breake in vpon him, yet he will weare them out; So it is as true, on the other side; let a wicked man step into a good course by some trouble, he is fallen into, or by some good familiaritie, or good education, or some good Minister, yet long he will not hold in it, he will breake through that impediment: because his naturall disposition, the streame of his heart runs another way.

Besides this ground of it, there is another cause of it; Because the outward occasions both for good and euill, I say, they are both forcible, and yet transitory. Euill men, haue some outward things, some outward helpes, which put them on to a good course, they are so effectuell; and yet God suffers them not alwayes to haue them, but takes them away, they are but transitory: Therefore a man may walke in a good course, whose heart is not yet right, and yet long he shall not doe it: because those outward occasions shall be tooke from him: As, for example, *Iosab* walked in the wayes of God, all the while that *Iehoiada* lived, here was the outward occasion, he was drawne with another mans synewes, hee was heated with another mans heate; and when that man was tooke away, you see, hee fell to his owne course, and byas againe; the outward occasion was

was strong, but it was but for a time, and so he returned to his old course.

The like in the case of *Yeremiah*, he was hemmed in for a time, with *Zachariah* the Prophet, but, sayth the text, after his dayes, his heart was lifted vp to destruction. And so *Herod*, he kept within compasse, he was stirred vp to doe many things at the Preaching of *John Baptist*, but he did not alwayes continue: for *God* so disposeth it, in his providence, he will not suffer evill men alwayes to haue these outward occasions of good, As it is as true, on the other side, good men may haue strong temptations, that may transport them for a fit, but *God* will not suffer them alwayes to lye vpon the godly, he will not suffer a temptation of affliction, *he will not suffer the rod of the wicked to lye alwayes vpon him*, it may for a time, and he may for a fit, *put out his hand to wickednes*, he may, vpon some exigent, vpon a sudden, when he is put to it, vpon some outward trouble, or crosse, when his heart is shaken, and distempered, when he is not himselfe, but *God* so disposeth of it in his providence, that they shall not alway lye vpon him, but they shall be remooved in due season, as well as the helps to good shall be taken from the wicked. So, you see, that may come to passe for a few steppes, for part of the Iourney, an evill man may goe right, and a good man may swerue from the straight way: Therefore, let vs neither iudge our selues, nor others by it: for, if we should, we should iustifie the wicked, & condemne the generation of the just. So much shall serue for this vse, and for this point.

The

Note.

The next, and maine point, that we intended, was this; That

*whoſoever hath intereſt in Gods All-ſufficiency, muſt be a perfect man.*

*Doct.*  
None but  
perfect men  
haue intereſt  
in Gods All-  
ſufficiency.

That is; He muſt be ſincere, he muſt haue integrity of heart; though he may be ſubject to many infirmities, yet God requires this of him. If I be *All-ſufficient*, ſaith he, to any man (that is the ſcope of it) he muſt be perfect with me; I am *All-ſufficient*, therefore be thou perfect; otherwiſe thou haſt no intereſt in this *All-ſufficiency* of mine. The poynt is cleare, and it is a poynt well knowne to you, I ſhall not need to confirme it by any other places of Scripture, but rather ſpend the time firſt in giving you the grounds of it: And ſecondly, in ſhewing to you what this intireneſſe, and perfection, and ſinceritie of heart is.

Firſt, I will ſhew the grounds why no man ſhall be ſaved, nor ever haue part in this *All-ſufficiency* of God, except he be perfect, except he haue integrity of heart.

*Reaſ. I.*  
Elſe there  
would be  
more power in  
old Adam, to  
communi-  
cate ſin, then  
in the new to  
inſtill grace.

Firſt; Becauſe the new *Adam* ſhould otherwiſe not be ſo effectually as the old; the new *Adam* ſhould not be ſo powerfull to communicate grace and life, as the old *Adam* is to inſtill corruption and ſinne; for the ſinne, that hath bene conveyed to vs by the firſt *Adam*, hath an integrity in it, it hath gone over the whole ſoule, there is a whole *bodye of death*, that hath poſſeſſed vs; Now if there ſhould not be in thoſe redeeming actions by *Chriſt* a contrary integrity, and perfection, a throughout holines, (as I may call it.) The plaſter then ſhould



should be narrower then the sore, and the remedy should be inferior to the disease. *Beloved*, you know, a leprosie is gone all over, except the holiness went all over too from top to toe, I say, there would not be an answerableness in the second *Adam*, he should not be able to doe as much good, as the first was able to doe hurt.

Secondly; the worke of Redemption should be done but by halves, if the *Lord* should dispense with imperfect holiness. The workes of Creation, you know, were perfect, *God* looked vpon all his workes, and he saw that they were very good. Now doe you thinke the workes of Redemption come short of the workes of Creation? Are not they likewise perfect? when the *Lord* shall looke on that worke, shall he not say likewise, it is very good? If you doe marke the parts of it, hath not *Christ* redeemed vs from our vaine conuersation? The *holy Ghost*, doth not he mortifie every sinfull lust? The blood of *Christ*, doth it not wash every sinne? The Word, and meanes of grace, doe they not strike at every rebellion? It is certaine, they doe, & therefore, there is an integritie required in all: otherwise, I say, there should be an imperfection.

If you object, notwithstanding this, though *Christ* hath redeemed vs, yet, you see, there are many imperfections left in men; and therefore, how can you say the workes of Redemption are perfect?

I answer; They are not perfect in degrees: for they must haue a time of ripening, but that which wants

*Reas. 2.*  
Else redemption should not be perfect.

*Ob.*

*Ans.*  
The workes of redemption perfect in parts.

though not  
in degrees in  
this life,

wants any part of perfectiō, though it be ripened, when it wants the roote, and principle, when the frame, & first disposition is not right, let it grow vp never so fast, it will never be perfect : So this is true of the workes of Redemptiō, of the workes of God in a mans heart, of destroying the workes of Sathan, and setting vp a new building, which is the worke of *Iesus Christ*, and the end, for which he came; I say, this is true of it, it is perfect, it wants onely growth : As, you may say, it is a perfect seed, when it is ripe it will be a perfect flower; or it is a perfect plant, when it growes vp, it will be a perfect tree, it is perfect in all respects. Such a perfection is in the workes of Redemption, and, if the heart of man be not entire, if the worke of grace be not throughout, if there be a defect in the principle, & constitution of it, there should be a defect in the workes of Redemption, which indeed cannot be.

*Reas. 3.*  
Else Gods  
commands  
should be im-  
possible.

Thirdly; if there were not a perfectnesse of heart wrought in all those that should be saved, the cōmands of the Gospell should be commands of impossibilitie : for the Gospell requires at our hands, that we should haue *respect to all the Commandements*, that we should keepe the whole Law; in an Evangelicall manner; that is, in a true indouour; the Gospell requires that we should loue the Lord our God with all our hearts, for the truth of it; It requires, (in a word,) that we should keepe the whole Law, in that sence, so as to square our liues to it; to keepe it all in truth, and sinceritie, though we cannot reach the highest top, and degree

gree of it; Now if the heart were not perfectly holy, that is, throughout, there could be no proportion betwene the Commandement, and the facultie, and abilitie vpon which the Commandement lyes: for it is certaine, except the heart were perfectly holy, it could not keep the whole Law, there were an impossibility, we should not reach every Commandement. And therefore, there must be integrity and entirenesse in the heart, that we may be able to keepe them, at the least in an Evangelicall sincere manner, though wee cannot perfectly keepe the whole Law of God.

Fourthly, it is required: because otherwise there should not be a correspondencie, and agreement between the *Covenant* on Gods part, and on ours: God hath said, he will be *Ab-sufficient*, but he requires this againe, on our part, that we be altogether his; *My beloved is mine, and I am his*; and *Psa. 18. I will walke perfectly with them that walke perfectly with mee*; there are the termes of the *Covenant*, the Lord will haue it thus farre vpon even termes, there shall be an integrity on both sides, and therefore if a man be holy but by halues, that makes not the match, it makes not the agreement betwene the Lord and vs: for all, and halfe is not a match, but all, and all is that which makes the match, the agreement, and sutablenesse between God and vs, and this is another reason why it is required.

Now last of all, this perfection, and integrity is required: because otherwise, all that we doe is

S

nothing

There is a proportion betwene a perfect heart, & Gods commandement.

4. *Reas.*

Else the covenant were not mutuall betwene God and vs.

*Psal. 18.*

*Reas. 5.*

All is nothing that wee doe without this.

Math. 6.

Note.

Note.

nothing, it is to no purpose: for, except you seeke the *Lord*, and serue the *Lord* with a perfect heart, you serue him not at all, you cannot serue him as *God*, you cannot serue him as a *Master*, you cannot serue him as a *Lord*, as a soveraign commander, except your hearts be perfect with him: This reason I take out of *Math. 6.* a place well knowne, *No man can serue two Masters.* That is; It is true, a woman may loue many as friends, but she can loue but one as a husband: A man may looke to many subordinate ends, but he can haue but one vltimate end: A man may haue respects, he may affect many things in a remisse manner, but to affect many things in the highest degree, it is impossible, it can be bestowed but vpon one: Therefore, I say, to serue him as *God*, it cannot be, except the heart be wholly bestowed on him; if you wil take in any thing with him, either credit, or profit, or pleasure, now you make *God* an Idol, and you make that as *God*; so that whatsoever a man loues, and respects or obeyes; I would aske him but this question; Either it commands the same thing with *God*, when it commands vnder him, and so, in yeelding to that, you obey *God* himselfe, or else, it commands somewhat different, and if you yeeld to that, and not to the *Lord*, you reiect him, and take that for *God*. Therefore, I say, the heart must be perfect, or else the obedience is nothing at all. So much shall serue to shew you the grounds of this, why such a perfection, and sincerity, and integrity of heart, is required in all those that shall be saved.

But

But the chiefeſt buſineſſe will be here, to ſhew you what this integrity is : the beſt way to finde it out, is to open to you all thoſe expreſſions in the Scriptures, by which it is preſented to vs, and you ſhall finde them to be theſe five: And in the opening of them, we ſhall ſufficiently ſhew you, what this ſinceritie, or perfection of heart is.

First, you ſhall finde it often expreſſed by *pu- rity*, and ſoundneſſe, *blessed are the pure in heart,* and *God is good to Iſrael, even to them that are of a pure heart.* Now what is it to be *pure*? That is *pure* which is full of it ſelfe, and hath no other Hete- rogeneall thing mingled with it; So, that heart is *pure*, which hath no ſinne in it, which is holy, which hath a renewed quality of grace, which hath an inward regenerate man, that will mingle with no ſin, that is full of it ſelfe, and admits not the mixture of any ſinne. My *Beloved*, I muſt be warily vnderſtood here, I ſay, it admits not the mixture of any ſin. It is true, ſin may cleave, and adhere to a man, as drotſſe doth to the ſilver, but it mingles not with the regenerate part, nor that mingles not with it; that is, it enters not into the frame, and conſtitution of a mans heart, it is not weaved into the texture of his heart; it is no ingredient into the very frame, and fabricke of it, but though ſinne be there, yet the heart ſtill caſts it out of it ſelfe, it reſiſts it, and reiects it, and pu- riſieth and cleaneſeth it ſelfe from it, this properly is a pure heart: As in other things, you ſay, a thing is pure, when it is ſolid, and cleare, and vnmixed, though it may haue ſome drotſſe, and ſome mud

What ſincerity and vprightnes is.

Sinceritie ſet forth by five expreſſions.

I  
Purity and ſoundneſſe. o

Purity vwhat.

Note.

cleaving to it, you say, it is pure gold, when it is digged out of the mineral, though there be much dross in it, and we say, it is pure ayre, though, for a time, there be many fogges and mists, and adventitious vapours within it; So, we say, it is pure water, though there be many inundations of mud cast into it, or that come from the spring, or Channell, from which it runnes; So a man may be said to haue a *pure heart*; that is, a *perfect heart*, though there bee an adhesion of much drosse, many evill thoughts that cleave to him, yet, I say, they mingle not with him, that is, *Beloved*, it is certaine, that the holiest men have a fountaine of originall corruption in them, and from this fountaine sinnes arise continually, as the scumme in the pot, but yet, if the liquor be pure, and good, if it be right wine, or right hony, whatsoever the liquor is, though the scumme arise, still it purifies it selfe, and casts it out; this is the property of a pure heart: with the impure it is quite contrary, the scumme ariseth as in the other, but it is sodden in, it is mingled and confounded with it, there is not such a segregating, such a cleansing disposition in it, but there is a mixing of them together: this similitude you shall finde *Ezek. 24. 12.* whence I take it, *shee wearied her selfe with lyes, &c. And her great scumme went not out of her.* There is a similitude going before of a *boyling pot*, into which much flesh was put, to which he compares the children of *Israel* of that time, but this is the conclusion that *God* makes, *her great scumme went not out of her*; As if he should say, it is very true, the

A pure heart  
casts out sinne  
as pure liquor  
doth scumme.

*Ezek. 24. 12.*

the holiest men haue their scum rising in their hearts, as well as the wickedest men, but, saith the Prophet, here is the difference, *her great scum went not out of her*: That is, though it arose, and might haue beene cast out, it was not so, but was sodden in, and mingled together. And therefore saith he, *her scum shall be consumed with fire*. That is, God will deale with her, as we do with portage, when the scum is sodden into them, we cast them in the fire, and the reason is giuen in the words following; *for I would haue purged thee, but thou wouldest not be purged, therefore thou shalt not bee purged from thy filthine, still I haue caused my wrath to light vpon thee*: As it hee should say, I put my Word to thee, which is as fire, I vled such ordinances, and meanes, I withheld none of them, and with those I would haue purged thee, not, by the inward purifying worke of the spirit: for that could not efficaciously be resisted; but I would haue purged thee, that is, *my word is as fire*; It is a segregating thing, that differenceth, and puts a seperation between the scum, and the liquor, as that indeede was the end of the Prophets, to *seperate the precious from the vile*. Now, saith the Lord, when these meanes were vled, when thou hadst the Prophets that would haue seperated the precious from the vile, in thy heart as well as to doe it in the companies of men: Seeing this had no fruit, nor effect vpon thee, but still thy scum, & filthines continued in thee, & thou wast not purged: therefore, I will destroy thee, thou shalt never be purged, but my wrath shall

Note.



It is not ha-  
uing impurities  
rising in the  
heart that  
makes it im-  
perfect, but  
the abiding  
of them.

light on thee: So, my *Beloved*, it is not the having impurities in the heart, that makes the heart imperfect, (that is the Conclusion I grow to) but it is the suffering of them to be mingled, even with the inward frame of the heart.

Thus you shall finde, if you would know the true difference betweene a pure and perfect, and an impure and vnperfect heart, it stands onely in this; he that hath a pure heart, there is in him a clenling, and purifying, a segregating disposition that casts out whatsoever evill comes, though it bee continually rising, yet still hee casts it out, though he be still falling into some sinne, yet still he is repenting, though many times he be mired, yet still he watheth himselfe againe, hee cannot endure it, he doth not, as the swine, delight in it; but he hath another, a contrary disposition, hee still clenseth himselfe from it: That I take to be the meaning of that, *Mat. 15.* where it is said, *That which comes from within the man, as adultery, fornication, &c. they defile the man.* The meaning is this, when sinne riseth in a man from day to day, if he cherish sinne, and entertaine it, and suffer sinnes to dwell, and abide in his heart quietly, without disturbance, if he suffer them to be soddin in, as it were, now they defile the heart: But if sinnes arise in the heart, and he continually resist them; he continually cast them forth, hee continually clenseth, and purifieth himselfe from them, such a man is not defiled with them, nor is his minde defiled, nor his conscience defiled; but notwithstanding this continuall ebullition of evils (that

Mat. 15.

I may so call it) he is a man of a pure heart, and with God: and this, I say, is one of the expressions of *purenesse*.

And so likewise *soundnes*, when a man is found at the heart, that is another expression of this perfectnes. Now a thing is said to be found (as an Apple, you know, is said to be found, when it is not rotten at the core, though there bee many specks in it; and a Ship is said to be found, when there is no leak in it, though it may haue some other flaws and defects; And a Vessell is said to be found, when there is no cleft in the bottome, though it may otherwise be bruised & battered, yet, you say, it is a found Vessell) I say, so it is in this case, when the bottome of the heart, and the inward frame of the heart is right and found: Though a man be subject to many failings, yet this is a perfect man, hee hath a found heart; whereas on the other side, take a man, my *Beloved*, (that wee may shew you what this rottennesse at heart is) who doth admit a constant neglect of any duty, or an ordinary commission of any sinne, such a man may properly be said to haue a leak in the bottome of his heart, to bee rotten hearted, to bee vnfound at the bottome; But a man, that, though he be subject to infirmities, yet had rather die then omit a knowne duty, or to be in a knowne sin, I say, this man, though he haue many infirmities, yet hee hath a found heart: And the reason of it is this, because, such a man although he haue some weaknes, some sickness, and infirmity hanging vpon him, yet he will

Soundnesse.

Soundnesse  
what,

Vnfound hearted  
who.

Hypocrysy commonly discovered before death.

will grow it out, as one that is sound in his bowels will weare out his sicknesse, and distemper, as it is said, *if the inside be cleane*, the outside will follow: And that is true, on the other side, let the inside be rotten, though there be a faire & a golden outside, as in an Apostile oft times, that fairenes doth not continue long, but rottennesse will possesse the outside also; That we see often in experience, & you shall seldome see it otherwise; (I think there is scarce an example of it but that an hypocrite, a man of an vnfound heart, though he may carry a faire shew long, yet, in the end, even the outside shall be tooke away, that shall vanish also, and rottennesse shall seize vpon it: for that is the nature of things, that are vnfound, they stay not there, but they putrifie, & corrupt more and more; So that, you see throughout the Scriptures all those that were of imperfect hearts; that is, that had vnfound hearts, they were discovered before their death; as *Amaziah* was, he held out long, and so was *Iosb*, and diuers others; It is a rule, I thinke, that seldome failes: because *God* hath said, he will curse *the name of the wicked*, and it *shall rot*. Now except their hypocrysy should be discovered in time, and that their outside were removed, and made as rotten as the inside, how should his name rot? So much shall serue for this first expression, that it is expressed by *purenesse* and *soundnesse*.

2  
Simplicity.

Secondly, you shall haue it expressed by *simplicitie*, and singlenes of heart; he, whose heart is *perfect before God*, he is said, *Mat. 6.* to haue a *single eye*;

eye; and *Iam.* I he that is imperfect is said to be a  
*double minded man*, contrary to which is *ἀπλῆς*,  
 a man that hath a simple heart, a heart without  
 guile, a single heart. Now, if we can finde out  
 what this singlenesse of heart is, this singlenes of  
 eye, and of heart, you will finde out this perfecti-  
 on, that is here spoken of; *walke before me, and be*  
*thou perfect.* Now a single heart is so called from  
 the singlenesse of the object, that is a *single eye*,  
 that lookes but vpon one object, and that is a sin-  
 gle heart; that lookes but vpon one thing: likewise  
 that is a *double eye*, and a *double heart*, that lookes  
 vpon two objects, and is divided betwene two,  
 and knowes not which to choose; like a man that  
 is in *bisio*, in a double way, he stands, and looks  
 on both, and knowes not which to take; so an im-  
 perfect hearted man, an vnfound hearted man, he  
 stands, and looks vpon God, and vpon the world,  
 and he knowes not well which to choose, some-  
 times he is following the one, sometimes the o-  
 ther, this is his condition, hee is distracted be-  
 tweene both, such a man hath a double eye, and  
 therefore, saith the text, a *wicked eye*: for so it is  
 called, *if the eye be single, all the body is light, but*  
*if the eye be wicked:* (for so it must be interpreted)  
 if eye be double, which is a wicked eye; So, my  
*Beloved*, an vnfound hearted man is not descri-  
 bed to you by any thing so plainly, and perspicu-  
 ously, as by this, that his heart is not pitched vpon  
 God alone; but he hath an eye vpon God, and  
 an eye vpon credit, he hath an eye vpon God, and  
 an eye vpon his wealth, vpon his pleasures, or  
 what.

Iam. I.

Heart single  
and double.

A signe of an  
vnfound heart.

A signe of an  
vnfound heart.

Note.

A signe of a  
perfect heart.

whatsoever it is, when there are two objects: for in that regard a man is said to haue *a heart and a heart*, not as commonly it is taken to make a shew of one thing, and haue another within; But it is a heart & a heart, when there are two objects, vpon which the heart is set, that the heart is diuided between two, and so it is cloven asunder, as it were: & so it is a double heart, by way of diuision & not by having one thing in shew, and another within. Now then, if you will finde out what a perfect man is, I say, it is he that hath a fixed resolution to cleaue to *God* alone, that hath his eye vpon him, and vpon nothing besides. This is a single heart, when a man shall resolve (for instances, will best make it cleere to you) when a man shall say, as *Isaiah* did, Well, saith he, I see you are ready to take diuers wayes, but I am resolved for my part, for me and my house, *wee will serue the Lord*, that I am resolved on. So *David*, *I haue chosen the way of his commandements, I haue sworne to keepe them, and that I will doe*: When a man is once resolved thoroughly, when he is grounded, and hath a setled resolution, an vnchanged resolution, that pitcheth him vpon one, he is no longer in doubt betweene two, this is a perfect hearted man. So *Moses* takes this resolution, I will *suffer affliction with the people of God*, as if hee should say, I haue chosen it, whatsoever become of me, though I be a banished man, though I liue a poore life, though I turne from being *Pharaohs* sonne in Law to keepe sheepe in the Wilderness, yet this is my resolution: here I haue fixed

fixed my staffe, this will I doe. Herein the perfection, and integrity of his heart was seene; So the three men, *Sidrach, Mesech, and Abed-nego*. This, say they, we are resolved vpon, whether wee bee delivered, or not delivered, whether we die or liue, whatsoever come vpon vs, wee will serue the Lord, *wee will not worship thine idoll*. And so *Iob*, though hee kill mee, yet will I trust in him; That is, though hee multiply miseries vpon mee, even to the very death; yet I am resolved to serue him, my heart is there pitched, his, will I bee. This is, to have a single eye, and a single heart; When the heart is divided, it is imperfect, such a man is *unconstant in all his wayes*, saith *James*: Such a one was *Saul*, and such a one was *Amaziah*: that indeed is the case of all hypocrites. And to this, I adde, that which is said *Matthew 8*. the fourth ground is said to haue an *honest heart*; an honest heart stands in this, that a man resolues to serue the Lord with *patience*, and with *abstinence*, that is the definition, that I will giue of it, bee that hath an honest heart, he resolues, to serue God in all things with patience, and abstinence, one of them is exprest in the text, *he brings forth fruit with patience*, the other I adde, for a more full explication of it. The meaning is this, bee hath an vpright, and honest heart, that so pitcheth vpon God, that he will not bee drawne aside for any thing: Now there are but two things that draw vs aside; that is, either persecution, affliction, and trouble. And for this the honest heart hath

Mat. 8.  
An honest  
heart, y<sup>e</sup> what.

Two things  
draw us from  
God.

hath patience, he resolves to suffer them, whatsoever they be, and therefore he is able to goe on: or, on the other side, pleasures, and divers lusts, that drew away the third ground, as persecution did the second: here the honest heart hath a resolved abstinence, he is content to part with them, & to be without them: therefore he brings forth fruit when another doth not; that is, another may haue a faire blade, but either persecution, or else pleasures, and divers lusts come betweene, and intercept his maturity, that he never comes to any bearing of fruit, to any purpose; This expression I put together with singlenesse of heart, a heart without guile, and without mixture, because there is a similitude betweene them. So much for that expression likewise.

Integritie,  
vvhich consists  
in three things.  
Ier. 10. 3.

A third Expression there is in the Scripture, which you shall finde in these words, *Ierem. 3. 10. They did not turne to me with their whole heart, but feignedly.* And verie oft, *Thou shalt serue the Lord thy God with all thy heart.* So that the wholenes of the heart, the integritie of the heart, he that hath this is a perfect man, hee, that wants it is an vn-sound hearted man. Now what is this Integrity, and wholnes of heart, you shal see in these three, the integrity of the subiect, the integrity of the obiect, and the integrity of the meanes, whereby the subiect, and the obiect are ioyned together.

I  
The Integrity  
of the subiect.

The Integrity of the subiect, that is the heart of a man, that I call the subiect; The Integrity of the obiect I call the Commandements, when he hath respect to all of them; The Integrity of the meanes



meanes I call that, which brings the heart, and the Commandement together; that is, the vse of all holy ordinances, and the abstinence from all occasions, that may draw vs another way. So now he is a *perfect* man with *God*, that first hath a whole heart; that is, such a heart whereof every part, and facultie is sanctified: There is no part of it, but it is seasoned with grace, there is no wheele in all the soule, but it is turned the right way, according to that, *1 Theſſ. 5. He is sanctified throughout, in body, soule, and spirit.* I say, when a man shall finde every thing within him ready to praise the *Lord*, and to looke toward the *Lord*, all that is within him. There is not any thing within him, of which he can say, the bent of it is another way. I say, such a man hath an integrity of heart: Another man, you shall finde it thus alway with him, that, though in many things hee will well, and hath a good meaning, and good purposes, yet there is something or other, hath stollen away something in his heart, something within him is not right, it may be in his feare, he cannot say he feares *God*, and nothing else: for there are many things that hee feares more then *God*, so he cannot say of his loue to *God*, that that is right, it may be, it is misplaced, though many other things may be right in him, he loues riches he loues credit, he loues reputation, he loues his ease, and conveniency, his praise, and employment; So that, if *God* and these should come in competition, hee would be ready to violate his conscience towards him, rather then to part with these:

A vvhole heart  
vvhath.

1 Theſſ. 5.

Note.

these: And so his griefe, that is not principally for sinne, there is somewhat, or other, that you shall finde him failing in, there is not an integrity in the subiect.

2  
Integrity in  
the obiect.

Iam. 3. 2.

Iam. 1. 26.

And secondly, there is as little in the obiect; he hath not *an eye to all the commandements*, whereas the perfect hearted man, there is no duty but he giues vp his heart to it: And againe, there is nothing forbidden, no sinne, but his heart is averse from it, and hee resists it to the vttermost. You shall see this expreſſion, *Iam. 3. 2. He that can guide his tongue is a perfect man, in many things we sinne all, if any man sinne not in word, hee is a perfect man*: Compare this with *Iames. 1. 26. If any man among you seemes to bee religious, and refraineth not his tongue, but deceiues his owne heart, this mans religion is in vaine*. I say, you may take but this one instance, that this is the iudgement of the *holy Ghost*: Should a man haue an eye to e-very Commandement, and should hee but faile in this one thing, not bridling his tongue, but giue vp his tongue to euill speeches, to let it walke loose, vp and downe, whither it will, if hee doe but neglect this one particular, yet, saith the Text, all the rest of his Religion is but vaine; Why? because there is not an Integrity in the obiect, he hath not an eye to the whole Law, so that, if a man faile in this, hee is not a perfect man, if either it be in the subiect, or in the obiect.

3  
Integrity of  
the meanes.

Or thirdly, if it be in the meanes, that knits these together, that is, take a man that will not  
vfe

vse all Gods Ordinances conscionably, & in their season; that he doth not pray, and receive the Sacrament, and vse the Communion of Saints, and fasting, and every one in their season: I say, if he doe not vse all the meanes: And againe, if he doe not abstaine from all the occasions, but if he venture vpon evill occasions, and incentives to lust, vpon such objects, as are ready to worke vpon him, I say, if there be a defect in these, he is an vnperfect, and vnfound hearted man; as you may say of a mans body, if you see he faile in any of those things that are essentially to a mans health, that hee will not drinke, nor hee will not eate, nor hee doth not sleepe, he sayles in the meanes that should make him sound; or else, if hee adventure vpon the occasions that may corrupt him, hee ventures vpon poysoning, and infecting dyet, infected, and pestilent ayre, &c. he cannot haue a sound body; no more can such a one haue a sound soule: So, I say, that the wholenesse, and integrity of the heart, it lies in these three put together. First, the heart must bee all sanctified: If you say, how shall wee know that? Thus: he hath respect to every Commandement, he failes not in any thing, he sayles not in looking to his thoughts, nor in looking to his speeches, hee doth not neglect any affection that riseth in him, at any time.

But how shall a man know, whether hee haue done this, or no?

They hang so one vpon another, that you may know the first by the second, and the second by the

*Simile.*

the third, you may know whether a man haue an eye to every Commandement, if hee vse all the meanes, and abstaine from all occasions of sinne: for if thou doe not this, pretend what thou wilt, thy heart is false: So much for this third.

The fourth Expression, that I finde in Scripture, is *uprightness*, or straightnesse of heart: the word, in the originall answers (*Rectitudo*) and an vpright man, in the originall is as much as (*uir rectus*) a straight man: Marke the way of the *vpright*, and perfect man, his latter end is good, it is peace, *Psal. 37*. That is, of a straight man: So the straightnes of the heart, if we can find what it is; we shall know what it is to haue a perfect heart with God. Now the straightnesse of a man (for so I will rather expresse it in the Concrete) is seene in this, whether he hath straight & vpright ends: An vpright man you shall know by his aymes, he hath a right end; the ayme, and scope, and marke, that his eye is vpon, is Gods glory, and his owne salvation, to doe, and suffer the will of God, whatsoeuer it is; that is, to be faithfull, and diligent in his calling, to be serviceable and profitable to others, these are the things that are in his heart, these are the right ends, and he is said to haue a right heart, whole ends are right, that pitcheth vpon right, and straight ends, and likewise, he that goes by a straight rule: for a right end neuer hath a crooked rule leading to it. But if a man would know whether he hath a right end: thou shalt know it by this, there needs not any oblique way to lead to such an end, but thou wilt go by a straight

4

Vprightnes or  
straightnes*Psal. 37,*The ayme of an  
vpright man.The rule of a  
perfect man.

straight rule; that is, the way of *Gods* Commandments is the rule that thou wilt walke by: Therefore if thou finde this in thy heart, that there are devices, and plottings, & windings, and turning wayes, that thou proiectest to thy selfe to bring any enterprise to passe, now thou goest not by a straight rule, but by a leaden *Lesbian* rule, by a bended rule: whereas a right man, his eye is still vpon the rule, he considers not so much this, and this will I bring to passe; as hee considers with himselfe, what is the rule I ought to walke by: For indeede every man hath some certaine rule, and principle in his heart, and all the actions that he doth, proceede from those secret rules, though himselfe take not notice of them. Now this is planted in the heart of an vpright man, that still he goes by a straight rule, though he could desire many things might be brought to passe, yet if the rule will not holde, he will not seeke it. This you shall finde *Gal. 6. Peace on the Israel of God, as many as walke by this rule.* They are the true Israel, that keepe the right rule; so I will commend this to describe to you a right, and straight man, when his end is right, and his rule is right: That is, when his heart is not a crooked heart: for it hangs all vpon a string, crooked ends, and crooked wayes, and a crooked heart. He that hath a right heart; that is, not a perverse, and froward heart; as we see *Prov. 17. 18. A froward heart (as the translation is, that is, a crooked heart) it findes no good.* A man is then said to haue a crooked heart, when if you will lay to  
 T him

Note.

Gal. 6.

Prov. 17. 18.

A crooked heart  
how discover-  
ed.

Psal. 125.

5  
Approoving a  
mans selfe to  
Gods sight.

1 Cor. 2.

him any straight rule; that is, giue him any right precepts, tell him this you ought to doe, this is the iust course, this is the way you ought to hold, you shall never bring a crooked heart, and a straight line together, his heart will still be starting aside from it, it will not cleaue to it, it will not accommodate it selfe to that: for his heart is crooked. Therefore, when wee giue straight Counsells to them that haue crooked hearts, wee doe but loose our labour. If it were a straight heart, straight Counsell, and it would soone agree: such an expression you see *Psal. 125. He that seekes himselfe in crooked wayes, I will leade him forth with the workers of iniquity.* That is, when the inward bent of a mans heart is crooked, when it will not entertaine straight, or right Counsels, but it is still iarring, and disagreeing with them, such a man *God* reiects: Therefore (sayth he) he will leade him forth with the workers of Iniquitie; that is, he will reckon him as a worker of Iniquitie, and so will he deale with him.

The last Expression, that I finde in Scripture, to set forth this perfection of heart, is, to doe every thing in *Gods* sight: When thou hast an eye vpon the *Lord*, as well as hee hath an eye vpon thee. So you shall finde, *1 Cor. 2. As of sincerity in the sight of God*, where the second is an explication of the first, and so here, *walke before mee, and bee perfect*: That is, if a man *walke before God*, and approue himselfe to him, he is a perfect man, for that shewes the difference betweene perfecti-

on

on and soundnesse of heart, and vsoundnesse: the one is truly such as will endure the vtmost tryall, such as will endure even the eye of *God* himselſe, when that which is feigned, and counterfeit, will not endure it: ſo he is ſaid to haue an vsound heart, that, like a drugge, carries the name, and the ſhew of a true drugge, but it is not ſuch as it is taken for, it hath a ſhew of a Diamond, or Pearle, and is not ſuch; but he is ſaid to haue a ſound heart, that will endure the touch ſtone to the vtmost triall; that is able to ſay to *God*, *Lord thou knoweſt mine Innocencie*, as *David* did, and *Lord*, I beſeech thee, *ſearch my reynes*, and my heart; when one can ſay, as *H Ezekiah*, *Lord, thou knoweſt, that I haue walked with an vpright heart.*

A ſound heart  
will endure the  
triall in *Gods*  
ſight.

Now, I ſay, when a man is ſo entire, when there is ſuch truth in him, that bring him to what touch ſtone you will, let him be brought to the light, he knowes his workes are right, he is not afraid; let *God* himſelſe looke into his heart, that hath pure eyes, that can ſearch every crannie of it, to whom every thing is naked, yet he ſhall finde him true; that is, hee doth every thing, ( if *God* looke to the moſt inward retired thoughts,) in *Gods* ſight, he approues himſelſe to him, ſuch a one hath a perfect heart. So much ſhall ſerue for the opening of this to you, what it is to bee a perfect man; I will apply it very briefly.

You haue ſcene the ground why *God* requires perfection, and that no man can bee

T 2

ſaved

*Verſe* 1.

To examine  
our ſelues whether  
we be perfect  
or no.



saved without it, let vs make this vse of it, to try our selues; let a man examine himselfe whether he be a perfect man, or no: you will say, how shall we doe it? Indeepe, I confesse it is a hard thing to doe: for men are *children in vnderstanding*; and as children are apt to be deceived with gilded things, they see the outside to be faire, they see a faire peece of gold, but they are not able to finde out the base mettall, that is hid within; So it is our case, for the most part, we are not able to finde out this truth, whether our hearts be imperfect, and vsound, and rotten, or no: Therefore we had neede of helpe, I will name one or two.

1 Propertie  
A willingnessse  
to doe and suffer  
any thing  
that God com-  
mands

And this is one rule ( I take but such as I finde in Scripture ) that our Saviour giues, by which you may try your selues; saith he to the young man, when he comes to professe to him, that he had done thus and thus from his youth, saith he, *if thou wilt be perfect, goe sell all that thou hast*: As if he should say, wouldst thou know now if thou bee perfect, that is, whether thou haue a sound heart, or no, *goe sell all that thou hast*: As if he should say, thou shalt know it by this, that is the meaning of the Rule, *Goe sell, &c.* Let a man look round about him, if there be any thing in the world, any euill, any calamitie, that he is not willing to suffer, if againe, there be any blessing, any comfort, that he is not willing to part with, I dare boldly affirme it, that such a man is an vsound hearted man: for example, put the case that such a thing befall him, as

Note.

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imprisonment, that a man saith thus with himselfe, I will endure other things, but for that, I haue a crazie bodie, that will not beare it, I haue a wife, and children, that must be maintained; I haue debts to pay, &c. that is a thing that I cannot beare, and endure: let a man haue but such a resolution as this, I will not beare this, such a man will proue an vnfound hearted man, if he be put to triall. And whensoever the heart is not sound, God will bring it to the trial, at one time or other: or again, put the case a man say thus, I will endure any thing else, but to be despised, to be condemned, to be disgraced, to loose my reputation with my neighbours, to be a singular man, to be an Owle for every body to wonder at, this is a thing I can never endure, let this man be put vpon it at any time, to doe any strange thing; that is, a thing that seemes strange to worldly men, that shall bring the censure of them vpon it, let him be put to passe through evill report, as sometimes he must be, let him be put to walke in the wayes of righteousness, (*it seemes strange to them that you doe not thus and thus*) such a man will deale vnfoundly, he will discover himselfe to be rotten hearted.

So againe, a man that saith thus with himselfe, I will not loose my practise, I will not loose my employments, I will not loose my trade, I will not loose my dealing with my Customers; this is my Plowe, this is it, that maintaines both mee and mine, though I suffer many things, yet this is that I cannot beare, it would breake me asunder,

&c. I say, let any man say thus in his heart, (I doe but giue you Instances, that you may vnderstand what I would say) such a man will deale vnsoundly, and imperfectly, when he is put to it, let it be any thing in the world, I will not stand to giue further Instances. Let a man examine himselfe, and thinke what is neare, and deare vnto him, except he be inwardly willing to part with it, that he can say, if any of the wayes of God fall crosse with this; If I be any whit hazarded in the keeping of a good conscience, by keeping this, I will part with it: I say, except thou canst say this, it is certaine thou hast a rotten heart; And the like I may say for sufferings; If a man say, such a great mans fauour I will not loose, my making, or my marring depends vpon it, if there be any such case, be it what it will be, thou art an vn-sound hearted man; and that is the meaning of that; *If any man will be my Disciple, he must denie himselfe, and take vp his daily Crosse*: As if hee should say, if a man will not deny himselfe, in every thing, if hee will not take vp every Crosse (he may take vp to himselfe a profession to be a Disciple, he may make as many pretences, and shewes, as he will, to be my Disciple, but a true and a genuine Disciple he cannot be) he cannot be my Disciple, except he deny himselfe in every thing, and take vp every Crosse, and therefore let a man examine himselfe in that, whether he be thus prepared to part with every thing, *if thou wilt be perfect, saith the Lord, (that is the place I take it from) then sell all that thou hast, that was the*

the tryall, he was put to, and it is a tryall by which you shall iudge of your selues.

So likewise, you shall finde another tryall, *Math. 6.* and the last; *Be you therefore perfect, as your heavenly Father is perfect.* There is another way of finding out this perfectnesse of heart, whether it be in vs or no, you must be perfect, as your heavenly Father is perfect: no lesse will serue the turne; if you be not so perfect, as he is perfect, you cannot be saved, you are vnfound hearted.

You will say to me, this is very hard, who is able to be perfect, as his heavenly Father is perfect?

*Beloved;* the meaning of this, is not that you should reach his perfection; for, who can ever doe it? but the meaning of it is this, there must be as great a length, as great a breadth, and latitude in your perfection as in his, your perfection must answer his. How shall we know that? *Gods* perfection is knowne by his Commandements; Looke how largely the perfection of *God* is set forth in the Scriptures, so large your obedience must be. If it come short in any thing, if it be not as long, and as broad (as it were) it is vnfound, and lame, and imperfect obedience, that shall be cast away as evill, and counterfeit: for you must *be perfect as your heavenly Father is perfect*, sayth *Christ*, he giues this as a reason of all that he had delivered before, (you shall see it in some particulars) sayth he, you haue thought it enough to loue your friends, but, sayth he, it is not enough,

*Mat. 6.*  
a Propertie,  
To bee perfect  
as God is perfect.

*Ob.*

*Ans.*  
What meant  
by being perfect  
as God is perfect.

*you must loue your enemies, you must blesse those that curse you, and speake well of those that speake evil of you. And when a man shall obieſt, but this is a hard thing: that is the Concluſion, ſayth he, you must be perfect as your heavenly Father is perfect; he doth thus, he cauſeth his Sunne to ſhine vpon the good, and the bad, he cauſeth his raine to fall vpon them, and your perfeſtion muſt be as large as his: And ſo againe, perhaps thou art one that wilt abſtaine from ſwearing greater oaths, but that is not enough, thou muſt not ſwear by thy haire, thou art not able to make one white, or blacke, much leſſe muſt wee ſwear by our truth, and by our faith, which is more worth then haire. So againe, perhaps thou art one that wilt not commit Adulterie; but if thou cheriſh ſinfull luſts, contemplatiue fornication, and vncleanneſſe in thy heart, thou ſaileſt ſhort, in that thy perfeſtion is not ſo broad, as the Lords; (that is) that which his law requires, that ſaith, *thou ſhalt not luſt*. And ſo againe, perhaps thou ſayeſt, he hath done me wrong, and I will doe him no iniuſtice, but an eye for an eye, thou requireſt iuſtice according to retaliation, and proportion: But that is not enough, but thou muſt forgine perfectly: if hee haue done thee two or three or foure wrongs, thou muſt beare them, and leaue revenge perfectly to God: if you obieſt, this is hard, who can doe it? He ſaith, *be perfect, as your heavenly Father, &c.* ſo you ſee the meaning of it. If you would finde out now, whether your hearts be perfect or no, conſider whether the latitude of them be ſuch, whether*

whether it be thus broad, that is (that I may expresse it fully to you) whether you walk so exactly that you haue not only an eye to the main points of every Commandement, but you obserue the least particle of every Commandement, the least Iota, the least pricke, and poynt, that you find in every Commandement. Except you doe this, I say, your hearts are not perfect: the scope of that Chapter is to require the exact keeping of every Commandement, to the least, and to the smallest things. And there are these three reasons put together, to confirme it.

Three reasons why we should be exact in keeping the Commandements.

1

One is, this (saith he,) every jote of the Law, is of so much worth, though you thinke it a small thing, *That it were better that heauen and earth should perishe, then that it should.* It is of greater price then the whole world. Therefore the Lord, will not haue the least jot of the Law to perish.

Againe; sayth he, the *Pharisees* would keep the great Commandements, the principall poynt, and part of every Commandement; but the particles of it, the nicer poynts of it, they would not keepe. And, saith he, *except your righteousness goe beyond theirs, except you goe further then they, you shall neuer be saved.*

2

Then the last is, that I named to you before, *you must bee perfect, &c.* there must be such a latitude, for the extension of your perfection, though not for the intention, and degrees of it, as is in your heavenly Father, you cannot be saved else. Therefore, if you say, this is a hard

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*Simile.*

condition; *Beloved*, you must know this, that *Iesus Christ* hath given to all those that shall bee saved *grace for grace*, that even as he requires perfection of obedience, in a latitude answerable to all the Commandements, to all the particles of them, even a perfection answerable to his owne perfection; so hee hath given *vs grace for grace*, that is, he hath given *vs* an inward abilitie of graces which answer every Commandement, he hath given *vs* grace for grace, as the Father giues limb for limb, part for part, there is not a little finger, nor a toe, but the Father giues it the Sonne, so the Sonne of God giues to *vs*, *Moses brought the Law, but grace comes by him*; and when he would shew what grace it is, it is grace of such a latitude, that it enables you *to be holy, as he is holy in all manner of conversation*, there is another expression like that, *to be perfect as your heavenly Father is perfect*. Therefore, if you would have the testimonie of sinceritie, and of perfection to your selues, take heede you neglect not the smallest things. I know how vniuallly it is found fault with, when men are so curious to looke to every moate (it is to be more nice then wise) it is too much straightnesse, and too much precisenesse, and exactnesse: but I beseech you, consider the ground, I will be bold to say this; that man that neglects the smallest thing say it be vaine speech vpon the Sabbath day, say it be the neglect, or overly performance of prayer from day to day, though he will not omit the maine dutie; though it be but vaine speech, or  
vaine



vaine thoughts, though it be that which the best are continually subiect vnto, yet, if it be so that he haue not continuall eye to them, so that he neglect not the smallest of these things, or if you can name any lesser Cōmandement, I say, let any mans heart be of this constitution, that he neglects them that he hath not a speciall eye to the obseruance of them, a speciall care to keep them, he is vnfound, and rotten at the heart, he shall never be saved continuing such; for the confirmation of it, I will name but that one place, *PROV. 19. 16. Hee that keepes the Commandements, keepes his owne soule, but he that despiseth his way, shall dye for it*: That is, he that keepes the Commandements every way, that lookes to all the Commandements, and every particle of them, & sees how far they reach, as they are particles of the Cōmandement. The Cōmandement saith, *thou shalt not kill*, but to be angry with thy brother, to admit an inward distemper of malice and envie in thy heart, this small thing, though it be but a transient passion, yet thou must make a speciall conscience of it. And so, *thou shalt not commit adulterie*; That is the main of the Cōmandement, yet, if thou haue an adulterous eye, an adulterous tongue, or adulterous thoughts in thee, these are the touches of vncleanness, the tinctures of it, I say, except thou makest conscience of these, and keepe the command thus farre in this extent, and thus exactly, thou dost not keepe thine owne soule, for *he that thus keepes the Commandements keepes his soule*, but, saith he, *he that despiseth his way*, that is the word

Neglecting the  
least of our  
wayes a note  
of vnfound-  
nesse.  
PROV. 19. 16.

word I meane to vrge, *he shall dye for it*; that is, he that thinkes thus with him selfe; Alas, these are poore, and small things, they are things of little moment, and therefore he despiseth them; Well, saith he, he that despiseth the least thing, he that despiseth any of his wayes; that is, the least particle of any Commandement, you see what he saith, he doth not say, he shall be afflicted for it, but he shall dye for it. Therefore I pronounce this out of that place as well as the rest, that he that despiseth any of his wayes, any part of Gods Commandement, seeme the durie to bee of never so little moment, vnlesse he repent, and amend, he shall dye for it; for now he despiseth some of his wayes: *Beloved*, a godly man, though he sayle much, yet this is an inseparable propertie of a perfect heart, still he hath an eye vpon every thing, he doth not despise the least of his wayes, the least steppe, the least particle, the least tincture of the Commandement, but he hath respect to all.

Note.

So much for this time.

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FINIS:

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## THE EIGHTH SERMON.

GENESIS 17. 1.

*Walke before me, and be thou perfect.*



EE now proceed to the rest of the properties of this perfection, that you may try your selues by them; And we will hold the same course wee did, in opening to you the nature of this perfection: that is, wee will open to you those places of Scripture, wherein are expressed the proper effects of a perfect heart: And therefore, to that second we will adde this as a third that will keepe you from mis-vnderstanding it: that is; we must *bee perfect, as our heavenly Father is perfect*; that property of perfection you shall finde, 1 Ioh. 3. 3. *He that hath this hope in him, purifieth himselfe, euen as hee is pure.* So likewise, 2 Cor. 7. *Since we haue such*  
*promises,*

3. Property,  
He purifieth  
himselfe.

1 Ioh. 3. 3.

2 Cor. 7. 1.

Prou. 30. 12.

An vnfound  
heart cannot  
but relapse.  
2. Pet. 2. 14.

*promises, let vs cleanse our selues from all pollution of flesh and spirit. That is, those that haue these promises, and beleue them, will be still cleansing of themselves: Contrary to which is that generation spoken of, Prou. 30. 12. There is a generation that are pure in their owne eyes, but yet they cleanse not themselves from their filthinesse. So that, my beloved, to haue a purified disposition, to haue a heart and a spirit ready to cleanse it selfe, this is to haue a perfect heart: So that a godly man, he may be many times defiled with sinne and vncleannesse, hee may haue his heart many times muddy and impure, hee may haue it clouded and overcast with passions and vnruely affections, but yet it cleeres vp againe, and hee comes out of them all with more brightnesse, and with more cleerenesse and purenesse of heart. The substance of it is this: we deny not that a godly man may fall into many sinnes, into many impurities, into many defilements, but yet he ariseth out of them againe by an assiduous and daily repentance, and still he grows vp daily to more and more perfection, as *Dauid*, and *Hezekias*, and the rest; whereas, on the other side, a man that hath an imperfect & vnfound heart, though hee be recovered out of a sinne againe, and againe, yet he returnes to it, as it is said. 2. Pet. 2. 14. men that haue eyes full of adultery, that cannot cease to sinne: that which is said of that sinne there, (they cannot cease to sinne: that is, though they make many Covenants with God to leaue their sinne of vncleannesse, yet they haue*

haue eyes full of adultery, that cannot ceale to sinne, I say) it is true of any other sin, to which an vn-sound-hearted man is giuen vp, he cannot ceale to sin, as *Pro. 19. 19. A man of much anger shall suffer punishment, though he be deliuered, his anger shall come againe*: that is, though hee bee often punished with his anger, for his distempered anger and passion, though he finde many euill effects of it, and so be deliuered from it by many purposes to returne to it no more; yet, saith he, his anger will come againe and againe; So that it is true which is said in the generall, *Let the foole be beaten in a mortar*, yet he will returne againe to his folly & wickednes, it cannot be beaten out of him: it is the nature of an vn-sound-hearted man, though he be often deliuered, he will returne againe, and againe. *Ierobam*, though hee were admonished, yet still hee will returne: the *Israelites*, though they were often quieted, and satisfied, yet being a stiffe-necked people, they still rebelled and murmured against God; so did *Pharaoh*: so that you may take this for a sure rule, that, take a man whose heart is not sound, all the miracles in the world, all the preaching, all the admonitions, all the mercies, all the afflictions, all the experience that he can gaine by all the passages of Gods providence towards him, and about him, will not keepe him from returning to his sinne, but still he falls backe to it againe and againe, it gets strength still; but with a man that hath a sound heart, that is perfect, it is not so,

Pro. 19. 19.

All Gods dealings will not keepe an vn-sound heart from sinne.

hee doth not easily returne againe, but though he doe fall for a time, (as I deny not but hee is many times overtaken with the same infirmity) yet he still cleanseth himselfe.

4 *Obiect.*

But, you will obiect, take the holiest man, may he nor relapse many times into sinne, may hee not fall into the same sinne againe and againe; yea, euen into grosse and great transgressions?

*Ans.*

A holy man  
may relapse  
into sinne.

Beloued, I cannot deny but he may, (for wee must not take away the righteousness from those that are perfect, whilest wee seeke to exclude those that are hypocrites and vnfound-hearted, and therefore I say) I deny not that there may be many relapses into the same sinne, though the heart be perfect and sincere; and therefore to shew you plainly the difference, wee must spend a little time in this point. There are these foure differences betweene the turning againe of a man whose heart is vnfound, and the relapses that are incident to a man whose heart is perfect with *God*.

4. Differences  
betweene the  
relapses of  
found and vn-  
found-hearted  
men.

1. Difference,  
A holy man  
gets ground of  
sinne by it.

First, you shall finde this difference between them, that a man whose heart is perfect with *God*, though he doe relapse into sinne, yet still he gets ground of his sinne, euen by euery relapse, (marke it) I say, he gets ground of sin, and grace gathers strength by it; whereas on the other side, an vnfound-hearted man, the ofner he falls, the more sinne gathers strength, and euen the goodnesse hee seemed to haue had is lessened more and more, till at length it be quite abolished.

abolished. This is a point much to be observed.

The ground of it is this; because any grace, where it is a proper grace, where it is a right grace, let it bee wounded by any relapse, by any transgression, I say, it gathers strength euen by that relapse, it is the nature of true grace so to doe; It gathers strength euen from the contrary, as fire doth when in is compassed about with coldnesse, by an Antiparistasis, so it is with grace: It is a common saying that you haue, and true, (as you commonly vnderstand it) that Vertue growes stronger when a man falles into affliction: but more true, if thus taken, that grace gathers strength, when it selfe hath receiued a wound, when the grace it selfe is weakned, as thou thinkest, it gathers more strength: As, for example, let a sound-hearted man, whose grace is true and right, and genuine, and not counterfeit, let him fall into any transgression that giues a wound to his graces, say he fall into any act of intemperance, of anger and passion, hee gathers more strength by it, these contrary graces they grow brighter by it: It is not so with other men, the more they fall, the weaker they grow; *Danid*, when once hee had committed the sinne of cutting off the lappe of *Sauls* garment, none was more carefull then hee was, afterward, hee would not offer him the least violence: And so *Peter*, when that grace of courage and boldnesse for the Truth, had once receiued a wound by his denying of *Christ*, you see what strength he gathered by

*Simile.*

*Note.*

*Instances.*



Act. 4. 11.

2 Chron. 32. 25.

Corruptions  
discouered in  
relapses, that  
lay hid before  
in Gods chil-  
dren,

it, he grew afterwards the boldest of all the Apostles, as you see *Acts* 4. So it is generally with all the Saints: euen those words, by which it is expressed in the Scripture, discover as much vnto vs; *Hezekiah*, when he was false into the sinne of pride and boasting of his Treasure, saith the Text, *hee humbled himselfe*; you shall finde, *2 Chron.* 32. 25. the words there vsed, are, the Lord tryed *Hezekiah*, the Lord left him, that he might try him, and know all that was in his heart: The like phrase is vsed of *Peters* falling, *Satan desires to winnow thee, but I haue prayed for thee, that thy faith doe not faile*: Now marke it, when they doe fall into any sinne, it is to them as a tryall to the Gold, and a winnowing to the Corne; euery sinne, euery temptation, euery fall, though Satan intend to burne out the good mettall, yet the issue still is this, they lose nothing by their fals, but their drosse, the chaffe is all winnowed out; euery sinne, they fall into, discovers that corruption that before they tooke no notice of; as *Hezekiah* knew not the pride, before, that was in his heart, but that action discovered it to him, so it was thereby cleansed and empyed forth: So likewise *Peters* cowardlinesse and fearefulnessse was discovered by that act, hee knew it more, and therefore was more watchfull against it, hee gathered more strength against it: so that this is the nature of the relapses of the godly, that still they empty their hearts more and more of those finnes that they fall into: againe,  
the

the graces to which they give a wound, still gather more strength; but with others it is not so, still they are weakened by their relapses, the good things they seemed to have, are still lessened, and suffer diminution, till at length they be quite abolished: that is one difference.

The second is, though a godly man fall backe to sinne againe and againe, yet he neuer falls backe to the allowance of any sinne: there is a great difference, my *beloved*, betweene these two, betweene returning to the act of a sinne, and the allowance of it: Another man doth not onely returne to the sinne, but he returnes likewise to the continuance in it, he is ready, in the end, either to excuse the sinne, to finde out some device and excuse for it, or else he is ready to say, I see it is impossible for me to overcome it, I see there is no remedy, I must give up my selfe to it: This you shall see in the relapses of *Saul*; *Saul* tooke a resolution more then once, that he would persecute *David* no more; and no doubt this resolution was exceeding hearty for the time; but, you see, hee did not onely returne to the act, but to a continuance in it, and an allowance of himselfe in it. So likewise did *Pharaoh*, hee resolved many times that he would let the People goe, and made that promise to *Moses* and to the *Lord*, that hee would let them goe; but, you see, he returned againe, not onely to the sinne, but to such an allowance of it, that he excused himselfe in it, hee thought rather, hee had erred in

1. Difference.  
A godly man  
allowes him-  
selfe in no sin,  
the wicked do.

Instances.

his purpose of letting them goe, and so continued still to retaine them. This you shall find in all the fals of Hypocrites, in all their relapses, that in the end (howsoever for a time they may resume their purposes againe) they weare them out, and they step backe to a resolution to continue in that sinne; they thinke thus with themselves, I see it is a sinne that preuailes against mee, I am not able to resist it, it is too strong for me, and therefore I will goe no more about it.

3. Difference.  
In their manner  
of rising.

Thirdly; as there is a difference in this; so there is a difference in their manner of ouercomming, and in their manner of returning, when they arise out of a sinne, when they preserve themselves from it after a relapse, by which you may iudge likewise; for you may iudge the one by the other: A man whose heart is vnfound, may rake to himselfe a strong and fixed resolution, by which hee may resist the sinne, and yet this banke may bee borne downe by the violence of Temptation: But in a godly man the resistance is otherwise, and accordingly the relapse is of a different nature: for the resistance is alter this manner, it is as when you see one streame resist another, as you see in Rivers that are subiect to ebbing and flowing, there runnes a contrary streame that ouerbears it; so it is in those that are sound hearted, there is a strong inclination that carries them another way, such as was expressed, *Gal. 5. 17. the spirit lusteth against the flesh: so* that,

*Simile.*  
How a sound  
heart resisteth  
sinne.

*Gal. 5. 17.*

that, if you marke the manner of their overcoming, the manner of their rising out of their relapses, you shall finde them to bee in this manner; put the case the flesh, for some brunt, for some fit, haue gotten the better, notwithstanding, saith hee, the spirit lusts against it, and suffers not the flesh to doe what it would; that is, there is a contrary streame within him, which resists those desires of the flesh, that bindes them againe, and leades them captiue, as, before, the spirit was led captiue. In others it is not so; there may bee a certaine fixed resolution, which may resist a strong temptation, as a banke or a rocke resisteth a strong billow: but there is a great deale of difference betweene this, and those risings out of relapses that are done by a contrary streame, by the lusting of the spirit: for they haue no such spirit in them, to lust against the flesh, and so to binde it, as it were, to overcome it, that they returne no more to those sinnes to which before they were giuen vp.

Last of all, there is this difference betweene them; hee that hath a perfect heart, hee that is sound-hearted, while hee is himselfe, hee neuer relapseth into any sinne; marke it, while hee is himselfe, which note I take out of *Romanes 7.* a place which you know: *It is no longer I, but sinne that dwelleth in mee:* that is, as if hee should say, I, while I am myselfe, neuer fall into any sinne; but when I am distempred, when I am overcome, and over-

4. Difference.  
A godly man,  
when he is  
himselfe, sins  
not.

Rom. 7. 10.

ruled

1 Ioh. 4. 4.

Simile.

When the regenerate part  
is overcome.

ruled by sinne, that dwelleth in me, then I sinne and fall backe: But, otherwise, I say, a godly man, while he is himselfe, neuer relapseth into any sinne, he cannot sinne, because he is borne of God, he keeps himselfe that the euill one touch him not, the ground of which is, because while he is himselfe, he that is in him is stronger then all the world: 1 Iob. 4. 4. *He that is in you, is stronger, &c.* that is, if hee bee vpon euen termes, still hee gets the victory. But, now let there be an inequality, let him not be himselfe, let there bee some violent transportation from the flesh, so that he is led captiue by it, now he is overcome: for he is not himselfe in such a case; it is, as *Paul* saith of himselfe, *the good I would doe, that doe I not, and the euill that I would not doe, that doe I*: that, as you see in a combate betweene two, suppose that one that were the stronger, & were it vpon equall termes, would carry the victory; notwithstanding, when his aduersary gets the hill, and hath the wind of him, he ouercomes him, and leades him captiue: so it is in this case; the Spirit, the regenerate part, though it might and would alwaies get the better, were it vpon equall termes with the flesh; yet, when the flesh shall get the hill, as it were, get vpon the hill of temptation, and shall haue wind to drue the smoke vpon the face and eyes of the Combatant, that is, to blinde him; in such a case, vpon such a disadvantage, hee is overcome, and falls into sinne: And therefore you see how the

Apostle

Apostle expresseth it, *Rom. 7. 22. I delight* (saith he) *in the Law of God, according to the inward man*: as if he should say, That is my constant course; might I doe what I would, That would I alwaies be doing; That is my inclination, there is my delight; but yet (saith he) *I see a law of my members, rebelling against the law of my minde*, leading me captiue to the law of sinne; that is, there is a strong power within me, that sometimes distempers me, and puts me out of my selfe: that he calls a law; because it is commanding and powerfull like a Law; and the law of my members, (whereas the other is called the law of my minde) because, though it be through the whole soule, yet principally the force and vigour of it is seene in the members, that is in the inferiour parts of the soule: saith the Apostle, when I am thus distempered, and put besides my selfe, when there is such a law rebelling against the Law of my minde, in such a case, I am ouercome, and led captiue; but, when I am my selfe, I sinne not, it is the sinne that dwels in me. So much shall serue, to haue shewed you the differences betweene those relapses which godly men are subiect to, and those turnings and fallings backe into a continuance in sinne, to which other men are subiect: For, my beloved, it must not seeme strange to vs; for both are alike subiect to infirmities, both are subiect to returne; as you see, a sheepe may fall into the myre as soone as a swine, for the commission of sin, and so likewise for the omission of duties:

Rom. 7. 22.

Simile.

duties: an Appletree may have a fit of barrennes and vnfruitfulness, as well as a Crabtree, or any other; but the difference is great in the maner of them, as we shewed: But still the maine difference is to be remembred, that hee that hath a perfect heart, is still cleansing and purifying himselfe; the other doe not that, but so fall backe to sinne, that they wallow in it, as a Swine doth in the myre. So much shall serue for this.

4. Property.  
He presseth to  
the mark that  
is before him.

Phil. 3. 12, 15.

A fourth property of a *perfect heart* you shall finde expressed *Phil. 3.* if you take the words together, from the 12. Verse to the 15. (for, I say, the course we will hold, shall bee, to open to you those places where the Scripture sets downe, the characters and properties of *A perfect heart*) *not as though I had already attained it, or were already perfect, but I follow after, if I may comprehend that, for which I am also comprehended by Iesus Christ, &c. I presse hard to the marke, for the price of the high Calling of GOD in Christ Iesus; Let therefore as many as be perfect, be thus minded; The meaning of it is this, saith the Apostle, this is my course: I haue not yet attained to perfection; but, saith he, this I doe, I ayme at the vtmost, euen at the price of the high Calling of God in Iesus Christ: I ayme at the vtmost, euen at the toppes of perfection, and againe, saith he, I follow hard to it: And, saith he, not only I, but as many as are perfect, let them be thus minded; where, by the perfect, he meanes, you see, not one that hath already a perfect holiness, but one that is sound-hearted: for, he*  
had



had said before, *not as if I were already perfect*; and yet here he saith, *Let vs, as many as bee perfect, be thus minded*: so you shall finde heere these two properties of a perfect man, of one whose heart is *perfect with God*.

First, he aymes at the highest degree of holinesse, he lookes at the very marke it selfe, he lookes at the toppe, at the standard, at the utmost exact line of holinesse, and hee labours to square himselfe to it, though hee cannot reach it, yet it is his endeuour, hee propounds not to himselfe a shorter iournies end then hee should doe, but his ayme is even at the very toppe of perfection, at a perfect conformity to the Image of *Christ*; for that is it the Apostle heere speakes of, that *wee may be conformable to the Death and Resurrection of Iesus Christ*, this was his ayme: whereas, on the other side, another doth not so, but he sets a certaine compassse, a certaine limit to himselfe, there hee fixeth his staffe, hee doth not intend to goe any further, he doth not intend to *grow up to full holinesse*, as it is expressed, *2 Cor. 7. 1.* hee doth not intend to be *holy, as the Lord is holy, in all manner of conuersation*, this is not his intent, this is not the thing he aymes at. So herein they differ; hee that hath a perfect heart, hee followes hard after the marke, hee aymes at the very toppe of perfection; and the ground of this difference is, partly, because a man that is vnfound-hearted, will not be at so much cost and paines for heaven, as to ayme at the top of perfection;

Which consists,

1. In ayming at the highest degree of holinesse.

An vnfound heart aymes not at perfect holinesse.

2 Cor. 7. 1.

1. He will not be at the cost and paines.

he

he thinkes thus with himselfe, that to be so strait laced, that he must be exact in euery thing, to obserue all his speeches; that hee may not speake freely; and to giue an account of all his time, and of all his actions, that hee may not walke in many things according to his owne phantasies, according to his owne delight and pleasure, he thinkes, if he must be tyed to this, that he may not, at any time, giue the bridle to his humour, and to his inordinate appetite, but still he must be so restrained and fettered, and pinioned, as it were, to walke by an exact rule, that all his actions, and all his steps may be pondered; he thinkes with himselfe, it is more then euer he shall be able to doe; hee doth not indeed prize *Christ* and Heauen at such a rare, that he will be thus exact and perfect; and therefore he aymes not at it, he neuer goes about it: And partly againe; because *God* indeed is not his ayme, but his owne safety, his owne happinesse and security, his owne escaping of Hell and iudgement: therefore he doth not seeke simply to please *G O D*, and keepe his Commandements, but he seekes so much perfection as will serue his owne turne; and therefore hee doth with it, euen as a lazie scholler doth, that intends not simply to excell in learning, but would haue as much learning as should passe through examination, and get a Degree; or as a man that labours not simple to get an excellencie in the Art of Arithmeticke, but would haue so much only as would keepe a Marchants

booke;

2.

He aymes not  
at God, but  
himselfe.

*Similes.*

booke; or as a Lawyer that would haue so much Law onely as will serue his turne, as will serue his practice: I say, when a man aymes at this, you doe not say knowledge is his ayme; for were it so, he would desire to know what-soeuer is knowable, hee would set no limits to himselfe, were knowledge his ayme simply: but wee may truly say of such a man, it is not learning, but it is his trade, his degree, or some such particular thing, that is his ayme: So it is with a man whose heart is vnfound, and not perfect with God: God himselfe is not his ayme, and therefore hee doth not desire to keepe his Commandements perfectly and exactly; for did he so, he would set no limits to himselfe; he would doe as *Paul* doth here, he would ayme at the vtmost degree of perfection; but such mens ayme is their owne profit, their owne aduantage, their security and deliuerance from Hell and from Iudgements: that is, they doe not care for holinesse simply considered, but so far as it may serue such a turne, as it may deliuer them from such a Iudgement, as it is a bridge to leade them ouer to such a benefit to themselves.

And the last ground of this difference betweene them, that they ayme not at the vtmost degree, is, because an vnfound-hearted man hath not so much light in him, as to discover to him, to shew to him the vtmost degree of perfection. A man that hath but a morall light, a naturall, common light, is able to see grosse Euils, and common duties that are contrary to them;

3.  
He wants light  
to discover ex-  
act holinesse.

them; but the exactnesse of perfection that is required, he sees not; or if he doe discern it, practised by others, yet in his iudgement hee disallows it, he thinks it is a thing more then needs: Whereas a man that is sound-hearted, one that is perfect, hee approves it, he sees an excellency in it, he admires it in others, and would faine imitate it himselfe: and hence is the difference, those that are vnsound, they ayme not at perfection; it is not their scope, they desire not the vtmost, the highest degree of holinesse; whereas a man that hath a sound heart, still he labours to adde to that which is wanting, in his faith, in his loue, in his obedience: And this is one difference, that hee that is *perfect* (saith he) is *thus minded*.

2. A perfect heart followes hard to the marke.

The second is; *hee followes hard*, hee doth not onely make the marke his vtmost ayme, but hee followes after it hard; that is, it is the property of a man that is *perfect*, that hee doth not loyter in the way, but hee followes hard after the marke; though hee be subiect to many decayes, to many sweruings and declininges, yet still he makes them vp againe, still hee repaires those breaches in his heart; and though many times he step out of the way, still he recouers himselfe againe; so that his constant and ordinary worke is, every day to make his heart perfect; where he finds any crookednesse, to set it streight againe; where he finds any defect, hee labours to supply it; this is his ordinarie and constant course: So, *beloued*,

*loved*, you shall finde this difference betweene a  
 man that is imperfect, and another that is sound-  
 hearted, that the one still amends his heart, hee  
 still makes it vp, he still brings it to a good tem-  
 per, that is his worke from day to day, that hee  
 sets it right and streight before God in all things:  
 and you shall see, *Mat. 18. 1.* such an expression;  
 there the Disciples aske *Christ* this question;  
*Master, (say they) who shall bee the greatest in*  
*the Kingdome of God?* Our Sauour takes a little  
 child, and sets him vp amongst them, and saith,  
*except you be conuerted as one of these little chil-*  
*dren, you shall not enter into the Kingdome of God.*  
 The meaning is this; I see there is pride arising  
 in your hearts, you are looking after great  
 things for your selues, this ariseth of a selfe-  
 conceipt you haue; I tell you (saith hee) Ex-  
 cept you conuert from this euill, except you  
 turne your selues from it, except you become  
 as this childe, and empty your selues of this  
 pride, and become humble, as this childe, be-  
 come little in your owne eyes, as this childe is,  
 you shall not enter into the Kingdome of Hea-  
 uen. So that the meaning of it is this; that a  
 man who is sound-hearted, he is still following  
 hard, hee is still making his heart perfect from  
 day to day, he is still turning to God againe and  
 againe, as it is said, *Lam. 3. 40. Let vs search*  
*and try our wayes, and turne againe to the Lord:*  
 that is, it is his constant worke: My beloved,  
 this is the nature of a mans heart, still there is  
 something or other rising amisse in it, as you  
 X see

A Christians  
 daily worke to  
 reforme his  
 heart.

Mat. 18. 1, 2, 3.

Lam. 3. 40.

*Simile.*

2. Ioh. 8.

Rev. 3. 11.

see weeds in a field. As it is in a Corne field, except you weede it, and till it, and plow it, and manure it, and neuer giue it ouer, it will bee ouer-growne with weeds, and waxe fallow againe, and not be fit to beare Corne with any constancy; so it is with our hearts, except we still plow them, and weede them, and watch ouer them, they will bee ready to grow fallow, they will be ready to be ouergrowne: therefore I say, it is the property of a man that is perfect, he is still returning, and making vp the breaches and defects; as we see, 2 Ioh. 8. *Let vs looke to our selues, that we lose not the things that we haue wrought, but that wee may receiue a full reward:* Marke, let vs looke to our selues, that we lose not the things we haue wrought; as if he should say, euen those that are perfect, that are sound-hearted, there is this property in them, (though he deliuer it by way of exhortation, yet it is a property that is neuer separate from them) they still looke to themselves, that they lose not the things they haue wrought: and see, my beloved, there is great reason for it: for a man may lose all that he hath wrought, he may lose his reward altogether, as you see, Rev. 3. 11. *Take heede, hold that thou hast, lest another take thy Crowne.* You know, Iosiah went farre, and so did Iehu, and so did those Israelites in the Wildernesse; and yet they lost their reward, for not looking to themselves; but this is for those that may fall quite away: But for the Elect, that can neuer fall quite away, this diligence

gence is required, and is proper to them; they still looke to themselves, lest they lose that which they haue wrought, lest they should not receiue a full reward: for, though they cannot lose their reward altogether, yet they may lose a part of their reward; as, you see, *Dauid* did, because he did not looke narrowly to himselfe, he did not follow hard to the marke, (for in some things they may faile, though it bee their property to looke to themselves; that I expresse to you by the way: I say, part of their reward they may lose, for) the Sword departed not from his house: if, like those builders, 2 *Cor. 3.* you *build bay and stubble*, you *shall be saved*, (if your hearts be vpright) *yet as by fire*: that is, you shall be scorched by the fire, it shall haue some impression vpon you, something or other vpon your name, or some other iudgement; somewhat you shall haue; but this is their property, *They looke to themselves, that they lose not the things they haue wrought, but that they may receiue a full reward*: For still they are apt to fall backe from the degree they haue attained: And, againe, the sinfull lusts they thought they had mortified, are ready to returne: now *hee that is perfect, is thus minded*, hee not onely aymes at the utmost, but from day to day, hee makes vp the defects that he findes in his heart, and againe, labours to bring downe and to mortifie those lusts that are renewed, and begin to gather a new strength, and to bud forth againe; this is their property: so, I say, if thou

A wicked man  
loseth all, a  
Christian may  
lose a part  
of his reward.

2 *Cor. 3. 12.*

1. *Reason.*

2. *Reason.*



Eph. 5. 15, 16.

wouldest know whether thou be perfect, marke what thy ayme is, whether thou ayme at the utmost degree of holines or whether thou set limits to thy selfe; and likewise, whether thy constant course bee, to make thy heart perfect with God from day to day, and to walke exactly with him; whether thou be carefull to husband thy time, that thou mayest haue leasure to doe it: for, my *beloued*, a man cannot doe a thing exactly, except hee haue time to doe it in: And therefore, *Eph. 5. Walke exactly, not as foolish, but as wise, redeeming the time*: As if he should say, if you would walke exactly, redeem the time, it is your wisdom; for else you lose all your labour: walke exactly, & not as fooles; for else you had as good doe nothing at all; be so farre wise, that you doe not lose the things you worke; and to doe this, redeem the time, that you may haue leasure to doe it: I say, consider whether you bee willing so to husband time, to gaine so much leasure from your other calling and affaires, that you can spend time to search your hearts, in trying your wayes, in setting all things streight within you, that you may walke perfectly with God from day to day. So much for this property likewise; *So many as are perfect, let them be like minded.*

5. Property,  
It is a whole  
heart.  
Ier. 3. 10.

Hos. 7. 14.

The next property of this perfectnesse of heart, you shall find in those two places compared together, *Ier. 3. 10. They haue not returned to me with their whole heart, but feignedly*: if you compare that with *Hos. 7. 14. the Lord there*  
com-

complaines, though they did returne and sanctifie a Fast, and did seeke him very deuoutly, saith he, *you returned not to the most high, but against mee haue you rebelled.* The meaning of both places is this; they haue not fought mee with their whole heart, but fainedly; the word *fainedly* shewes, that by whole heart, hee meanes there, a true heart: So that, as you would iudge now of an vnsound-hearted friend, you say, he is not perfect, he is not sound, he is not true, when his actions carry a shew and appearance of loue, and his heart doth not answer it; there is a dissonancy betweene the appearance hee makes, and his heart: his heart is knowne by this, he loues not the person of his friend; he may obserue him, for some other respects, but his person hee doth not inwardly respect: So, if a man would know whether his heart be perfect with God, let him consider whether he do not as false-hearted men are wont to doe, that obserue other men out of respects, because they see those parties haue power to doe them good or hurt, therefore they are diligent to obserue them, as the Apostle saith, *They haue the persons of men in admiration because of aduantage*: that is, they haue them in admiration, they are very obsequious to them, ready to doe them offices of friendship; but it is for their owne aduantage, not because they loue their friends, they are not affected to their persons. Contrary to this is singleness of heart; when wee loue not

Whole heart,  
what it is.

*in word onely, but in deede and in truth,* when we loue with a pure loue, such a man, we say, comes to be perfect with his friend : and so it is in this case, when a man looks on *God*, as one that hath power to doe him good and euill, as one that hath power to aduance him, or to cast him downe, and out of these respects he serues him, and obeyes him, and will doe many things for his sake ; but yet he doth not serue him with a single heart ; that is, he doth not inwardly loue the person of *God*, hee doth not looke on him as hee is separate from all punishments and rewards, as he is sequestred from all such respects, so as to be hearty to him.

Unfound men  
seeke not God  
for himselfe.

This was the fault of the *Iewes*, saith he, they returned againe ; but to whom was it ? to their corne, to their oyle, and not to the most High : they returned, and were very deuout to keepe the Fast, ready to heare, *but against me they rebelled.* The meaning of it is this, the *Iewes* returned to the *Lord*, they were carefull to please him, but it was because they desired freedome from the famine and war, and other calamities ; and therefore they serued the *Lord*, but they did not lay hold on *God* himselfe, vpon the graces and comforts of the Spirit, vpon æternall life, these were not the things they did inwardly respect ; and therefore *God* himselfe they loued not, to him they did not returne, (as you shall see, because I will vse that expression of laying hold on *God*, and on æternall life, *1 Tim. 6.*) whē the Apostle *Paul* had spoke there of diuers  
men

1 Tim 6. 12.

men that were contentious, he puts these two properties together; they are exceeding contentious, and couetous, *they reckon gaine godliness; but thou*, saith he, doe not so; *but fight the good fight of faith*: doe not contend with such a kinde of contention, and in such a manner as they doe: and againe, saith he, when they lay hold on wealth and preferment, and such advantages, doe thou *lay hold vpon æternall life*. I say, this was the case of the Iewes, they laid hold of such benefits as a carnall man is capable of, such as indeed they conceiued to come from the *Lords* hand onely, and therefore they returned vnto him; but they did not lay hold vpon *God* himselfe, vpon æternall life, vpon the spirituall priuiledges and promises of grace, and therefore they returned to him but feignedly; that is, they did not seeke the face of *God*, that which is required, 2 *Chron. 7. 14. If my People humble themselves, and seeke my face*: that is seeke my presence; this they did not.

Now with those that haue sound hearts, it is not so, but they seeke the *Lord* himselfe; they are thus minded, that if they may haue the *Lord* himselfe, though they be stripped of all things else, they doe not much heed it; though they passe through euil report, though they lose their estates, let them bee put into what condition they can bee, yet they are content to haue the *Lord* alone for their portion, for they looke on him as an *exceeding great reward*: as long as they may haue his loue, as long as they may haue

2 Chron. 7. 14.

A sound-hear-  
red man seekes  
the Lord him-  
selfe.

have him, though alone, they care for nothing else: thus they are affected. When *God* puts them to it, as you see, *Naomi* put *Ruth* and her other daughter to it; saith shee, Wilt thou goe with mee? I haue nothing for thee, *Gods* hand is gone out against me, I haue no more sonnes in my wombe; or, if I had, thou wouldest neuer stay vntill they were of age: when they were put to it thus, one daughter forsooke her, namely *Orpah*, and returned backe to her people; but *Ruth* gave her this answer; Bee it so; yet whither thou goest, I will goe, I will dwell where thou dwellest, I will neuer forsake thee: So it is with the Saints, they choose the *LORD*, though alone, they cleaue to him alone, they reckon it reward enough, if they may haue him, as you see *Abraham* did, as *God* said to him, *I* my selfe will be thy exceeding great reward; he would not so much as take any thing from the King of *Sodome*, Why? because, saith he; it shall neuer be said that he hath made *Abraham* rich: *God* alone shall make me rich, he is reward enough, hee is *Allesufficient*, I will not take any of these things in with him: All the Saints are thus minded, they are contented with *God* alone, because they looke on him as an *Allesufficient* reward, they haue a good opinion of him, and therefore they forsake him not; whereas others haue been in admiration of him, but for aduantage; when they haue gotten what they would haue, and are deliuered from what they feare, they start aside like a broken Bow, *Hosea* 7. the place

place before named, as you see *Rehoboam*, 2 Chron. 12. 1, Saith the Text, the Lord helped him till he was strong, and *when he was strong, he and all Israel departed from following the Lord.*

2 Chron. 12. 1.

And so *Vzziah*, 2 Chron. 26. It is said, the Lord helped him vntill he was mighty, and what then? when hee had gotten what hee would haue, *his heart was lifted up to his destruction*: that is, hee serued God, as it were, a slippery trick; then he departed from him, when hee had gotten what he desired, which was a signe he did not returne to the Lord, or that hee did serue him with his whole heart, but feignedly; he did not seeke the Lord himselfe, hee did not seeke his face and presence.

2 Chron. 26. 7.  
16.

And the ground of all this is, because they haue no constant fixed good opinion of God, but they think well of God for fits and for times, as we see the *Israelites* did; they would follow God for such a time in the *Wildernesse*, after hee had refreshed them, and deliuered them; but as soone as new trouble came, when they wanted bread, and water, and flesh, presently they murmured againe, and grew discontented. And so *Ioram*, King of *Israel*, when he was pressed with famine, saith he, I will waite no longer vpon the Lord, but he would needes take away *Elisba's* head, the man of God, that exhorted him to waite on God. Thus it is with men, they haue no constant good opinion of God; but it is not so with the Saints; they haue knowne the Lord himselfe, *hee hath shewed his*

Vnsound men  
thinke well of  
God by fits.

*his owne selfe to them*, that good opinion they haue of him, is fixed and established; it is the LORD himselfe that hath taught it them; and that which they haue beene confirmed in by long experience, and therefore they will neuer forsake him, nor part from him; it is hee himselfe whom they haue chosen. And this is the next difference betweene an vnsound-hearted man, and hee that hath a perfect heart, that he seekes the LORD himselfe, his heart is perfect with him, when another returns not to the most high, but returns to serue him for other ends, and for other respects; but against the LORD himselfe, when he hath serued his turne, he is ready to rebell.

6. Property,  
He accounteth the Gospel wisdom.  
1 Cor. 2. 6.

The next property you shall find, 1 Cor, 2. 6. *Howbeit we speake wisdom to those that are perfect, not the wisdom of this world, or of the Princes of this world, but the wisdom of God in a mysterie, euen the hidden wisdom that GOD hath ordained before the World to our glorie:* Heere is another property the Holy Ghost sets downe of a perfect-hearted man; the Apostle, when he had said, I come not among you with the excellency of wisdom, or the words of man, but my ayme is, my desire is, as to know Christ crucified alone, so to teach nothing else to you, and to preach to you in the plaine euidence of the Spirit, and of power; whereas it might bee objected, I but *Paul*, euery man thinks not so, many men thinke you would doe better, if you would preach as other men doe,



doe, and bee curious and quaint of Oratory :  
saith he, these things, as I deliuer them, what-  
soeuer they may seeme to other men, yet to  
those that are perfect, they seeme wisdom,  
though others may despise it, and reckon it  
foolishnesse, yet to the perfect it is wisdom.  
So that, I gather hence, A perfect man in this  
is distinguished from another that is not sound-  
hearted, that he hath eyes to see the wisdom of  
the Holy Ghost, he knowes wisdom.

Now a perfect man is there so called, in op-  
position to him that is onely *animalis*, that hath  
onely a reasonable soule, and no more ; for that  
is the word, the same word that is vsed in ano-  
ther place of this Chapter, the naturall man, it  
is translated, but the word in the Originall signi-  
fies a man that hath onely naturall abilities, and  
endowments, and naturall perfections, such a  
man is reckoned an imperfect man, a man that  
is not sound : But, saith the Apostle, to a man  
that is perfect, that is, to a man that hath, be-  
sides the strength of naturall gifts, the sanctify-  
ing Spirit that enligheneth him, that the Spirit  
of God possesseth and informes his soule, it  
ioynes with his soule, it is dwelling in him, such  
a one is a perfect man, saith hee, and you shall  
know him by this, hee discernes the wisdom  
of God, he iudgeth aright of it : so that, my  
*beloued*, the meaning of it is this, there is a cer-  
taine wisdom of God, there are certaine things,  
that no naturall man in the world reaches or re-  
lishes : take the hypocrite, that goes the furthest  
in

A man meerly  
naturall is an  
imperfect  
man.

Heb. 6. 4, 5.

in the profession of holinesse, euen as farre as the second or third ground, euen as far as those *Heb. 6.* that were much enlightened, and had *tasted of the power of the World to come*, yet this wisdom that we speake of here (we speake the wisdom of God) consists of such things as they neuer knew; certaine things that the most knowing man that liues in the Church of God, that is not regenerate, can neuer know them, as he saith, *ver. 9. such as eye neuer saw, &c.* signifying thus much, the eye and the eare are the fences by which knowledge is gathered; yet mans eye neuer saw, and his eare neuer heard, &c. and his heart, that is more actiue then either of them, neuer vnderstood them.

You will say, What are these things? They are expressed by diuers names in this Chapter; they are called the wisdom of GOD, they are called the wisdom of GOD hid in a myserie, the deepe things of God, the things of the Spirit of God, the things that are giuen vs of God for our glory: *Beloued*, these are things that no vnfound-hearted man did euer sound; and therefore I will bee bold to say to you, if euer you knew these things, if euer you reckoned these things wisdom, certainly your hearts are perfect, you are not meere naturall men, but you haue receiued the Spirit of God, that is, the sanctifying and enlightning Spirit of God.

Quest.

But you will say, How can it be, that a naturall man should neuer know these things?

Ans.

*Beloued*, I say, it may bee very well: for they are

are things that no Minister in the World can teach you; wee may propound them to you, and you may heare them seuen yeeres and seuen; you may reade the very same things in the Scriptures, and in other Bookes, a thousand times ouer, and yet, for all this, not vnderstand them: It is *the wisdom of GOD in a mysterie*; and they are *the deepe things of GOD*: As a man may looke on a Trade, and neuer see the mystery of it, he may looke on artificiall things, pictures, or any thing else, and yet not see the Art by which they are made; as a man may looke on a Letter, and yet not vnderstand the sense, something there is that he sees, and something that he sees not, nor it enters not into his heart; (and therefore it is said, *seeing, they see not*; which argueth that there is something that they see.) Thus there are some things, there is a wisdom of GOD, that an vn-sound-hearted man can neuer know, it can neuer enter into his heart: which wisdom therefore if thou hast, certainly thou art a *perfect* man.

You will say, How shall a man know whether he know this wisdom or no, whether hee thus iudge of the waies of GOD?

I answer; You shall know whether the wisdom you haue, be such as belongs to perfect men, or no, by these foure things, which I will deliuer distinctly vnto you.

First, you shall finde this, that when this knowledge is discovered to a man, it exceedingly humbles him, all other knowledge doth not so,

The naturall man knoweth not the things of God.

*Quest.*

*Ans.*

Foure markes whereby to know this wisdom.  
1. It humbleth a Christian.

so, it rather puffes him vp: But this brings a man exceedingly out of conceit with himselfe, it makes him to stand amazed at himselfe; that is the property of this wisdom, which shewes it selfe to the perfect: and the reason is, because it is a sanctified discovering wisdom; a wisdom, which that Spirit that giues it, enables him to make this vse of, that he vseth it as a Lanthorne to his feet, as a light to discover the crookednesse of his waies, to finde out the defects, to which hee is subiect, both in his heart and in his conuersation; therefore this wisdom discovers him, and opens him to himselfe; whereas the knowledge of any naturall man, or that any hypocrite hath in the World besides, opens him not to himselfe properly, but rather lifts him vp, he vseth it to reprove others, he vseth it for other purposes, he holds it as a light to other mens feet, he makes not this vse of it, to search the inside of his owne heart, hee searcheth not euery defect and cranny of his soule with it, and he findes not out himselfe what he is. Therefore, you see, as soone as they haue been enlightned with this wisdom, (*Paul* and others) how they were confounded in themselves, how vnworthily they thought of themselves. That is the first property of this wisdom, to humble.

2. He knowes things as he ought.

Another property is, He that hath that wisdom reuealed to him, that is proper only to the perfect, those things that he knowes, he knowes them as he ought to know them; whereas another

other man, though he know exceeding much, yet hee knowes nothing as he ought to know, as we see, 1 Cor. 8. 2. *He that thinkes he knowes any thing, knowes nothing yet as hee ought to know it*; saith the Apostle; he knowes not siene as he ought to know it, he knowes not the promises of grace, hee knowes not æternall life, hee knowes not these as he ought to know them: for, did hee; hee would be wrought vpon by them; if he did know God as hee ought, hee would feare God with all his heart, and with all his soule, and with all his strength; so, if he did know siene as he ought, he would make it his chiefest sorrow, hee would abhorre it, hee would not come neere it, hee would cleanse himselfe from it, he would flye from it, as from a Serpent, vpon all occasions: So, did he know remission of sinnes, hee would not esteeme so lightly of it as he doth, but hee would seeke it earnestly, euen as a condemned man doth his Pardon: So that is the difference; they know not these things as they ought to know them; for, *beloued*, this is to bee obserued, when any man is conuerted to God by the reuelation of this wisdome, he doth not alwaies know new things, hee hath not new things reuealed vnto him, more then he knew before, but the same things he knowes now as hee ought to know; whereas before, though hee knew them, hee knew them not as he ought to know them; he neuer knew sinne what it was, hee neuer knew what grace was, all those promises and threat-

1 Cor. 8. 2.

An vnfound  
nian, though  
he know  
much, know-  
eth it not as  
he ought.

Conversion is  
wrought by  
knowing  
things other-  
wise then we  
did before.

nings, all that wisdom of God, revealed in the Booke of God, in the holy Scriptures, he neuer knew it as he ought, therefore it is not profitable to him, to bring him home, and worke a change. This is the second difference.

3 He discernes  
things that  
differ,

Thirdly; Wisdom to the *perfect*, is such a wisdom, as enables him to distinguish of things that differ, he is able to discern between good and euill, as you shall see an expression of it, *Heb. 5. but strong meat belongs to those that are perfect*; (for so it ought to be translated, and so it is in the Originall) the old Translation, *by reason of custome*, and the new, *by reason of vse*, but neither is so full as the Originall, *by reason of habit*, in respect that they *haue their senses exercised to discern both good and euill*: that is, hee that hath this true wisdom, he hath such a distinguishing faculty, that, as the taste discernes of meate, or as a man that is accustomed to taste Wine, can easily discern between good and bad, so, (not by meere custome, as other men haue it, but) by a certaine wisdom that is infused into you, you are able to discern between good and euill, euen as the senses doe; (for that is the scope of the place;) As the senses discern between colour and colour, between taste and taste, so there is an ability in those that are perfect, to discern between good and euill: so that, take such a man to whom this wisdom is revealed, you shall finde such an aptnesse in him to discern between good and euill; that is, hee knowes the

Simile.

discernment.

the voice of the Shepheard, hee knowes and discernes between that which is good, and that which is counterfeit; hee knowes morall goods and evils, what is to be chosen, and what to be refused; this hee knowes, such a distinguishing faculty he hath, this is proper to those that are perfect; the like you shall haue expressed, *Rom. 12. be renewed in the spirit of your mind, that you may discern the good will of God*: that is, that you may distinguish betweene the good will that is truly perfect, and that which is not his will: This property will follow a minde that is renewed, hee will bee able to discern what another cannot.

*Rom. 12. 2.*

Lastly; that I may conclude; He, to whom this wisdom is revealed, he that is perfect, there is a wondrous change in his iudgement; that which before seemed foolishnesse to him, now hee reckons it to be true wisdom; and that which before was the greatest wisdom, now it appeares to be foolishnesse; as a Child, when hee is growne to yeeres, and is perfect, the things that before he magnified, now hee disregards them; and the things that before he made no account of, now they are prized and esteemed; such a difference there is, such a change in the iudgement, when once this wisdom is revealed. So it is in other things: take a yong beginner in any thing, a yong Scholler, hee iudgeth otherwise of the exercise of what hee learns, then when he is growne to maturity; as wee see, a man that is vnacquainted with

4. His iudgement is changed.

*Simile.*

*Simile.*

Y

Musicke,



Musicke, that hath no skill in it, the common  
 tunes like him best ; but when hee growes a  
 skilfull Musician, he cares not for them ; those  
 that haue more perfect Musicke in them, those  
 he regards, when he hath a more skilfull care :  
 so, that is the meaning of the Apostle, *we speake  
 wisdom to those that are perfect*, as if hee should  
 say, they are able to discern things, their iudge-  
 ment is another kinde of iudgement then yours  
 is, or then their owne was before ; that which  
 they could finde no relish in, no taste, when  
 they are perfect once, they finde a more excel-  
 lent vse in it then others : So that this change  
 of iudgement, iudging otherwise both of the  
 persons and of the things, argues they are per-  
 fect. And this is the last signe, that I will now  
 name to you, of this property heere spoken  
 of, *We speake wisdom to those that are per-  
 fect* : that is, it is the property of those  
 that are perfect, to reckon that  
 wisdom to be wisdom  
 indeed.

So much shall serue for this time.

FINIS.



# THE NINTH SERMON.

GENESIS 17. 1.

*Walke before me, and be thou perfect.*



Efore; we deliuered to you certaine properties or adjuncts which are not disioyned from this sincerety or integrity of heart; That which wee haue now to doe, is to shew you the effects of it, what operation it hath in the heart.

First, you shall finde this to bee one proper effect of it, that it teacheth a man to exalt God in all his wayes, to lift vp God in all his wayes, aboue himselfe, aboue his owne eads, aboue any thing that tends to his owne happinesse: for indeed heerein is sincerety of heart seene, when a man prefers God before himselfe in all things: for hollownesse and vnfoundnesse of heart

Effects of sincerety.

1. It exalteth God.

Psal. 138. 13.

Prou. 4. 8.

1. In matter of  
honour.

heart is in this, when one prefers himselfe before *God*: it is a sure rule, and it is practised by all the Saints, which you have *Psal.* 138. 13. *Thy Name, O Lord, (saith the Prophet there) is onely to be exalted.* The meaning is this, when a man hath any businesse to doe, when he hath any designe or proiect in his thoughts, he is not to thinke how hee shall aduance himselfe, or any end of his owne, but, (saith he) *O LORD, thy name onely, thy name onely is to be exalted.* Such an expression you shall finde, *Prou.* 4. 8. speaking of wisdom, and describing the sincerity of their hearts that sought it; it is expressed by this phrase, *exalt her, and shee shall exalt thee*: that is, looke not to thy selfe, to the way that thine owne heart shall suggest to thee, but what way wisdom and godlinesse shall propound, exalt and prefer those waies before thine owne, and let wisdom alone for exalting of thee, take thou no care for that, exalt her: And it is a phrase frequently vsed in the Scriptures, that *God* is to be exalted, to bee lift vp; the meaning of it is this, as when a man takes another and sets him vpon his shoulders, that he onely might be preheminent, that hee onely might appeare, and be exposed to view, and himselfe stand in the croude, and not be scene; so when a man exalts *God* in all his wayes, that he may haue aduancement, and honour, and preheminance, though himselfe appeare to bee no body; this is to exalt *God*, and this is the proper effect of sincerity and integrity of heart.

Another

Another man, whose heart is not sound, howsoever he may exalt *God* in many things, hee may exalt him in many Commandements, hee may seeme to seeke him, and to seeke him diligently, yet he doth all in such a manner, that he may exalt himselfe, and his owne ends, about the *Lord*: you shall best see it in particulars;

The *Pharises* did many good works, but (saith the Text) *they did them to be seene of men*: that is, they had an eye to themselves, that themselves might be exalted in what they did, that they might be seene, that they might be heard: And so *Iohn*; though he were employed in an honourable seruice, and hee did it diligently, which was to avenge the quarell of *God* against the House of *Ahab*, and so did it, that hee went through with his worke, yet he had an eye vpon himselfe all the while: *Come and see*, (saith he) *my zeale for the Lord of Hosts, &c.* as if hee should say, indeed, I doe all this for *God*; but he secretly intimates in his speech, before hee was aware, that it was the appearance and preheminance of himselfe, that he might haue the praise of the zeale and diligence that he shewed in the worke, he exalted himselfe.

Looke vpon the Saints now, and you shall see a quite contrary disposition. *Iohn Baptist* takes this resolution to himselfe, saith he, let me euen decrease, that is my condition, I am content to doe so, and let *Iesus Christ* increase; so he be exalted & honoured, I am content to decrease I am content to wither in my honour and

Instances of  
men exalting  
themselves.

Of men exalting  
God.

2 Cor. 4. 5.

reputation which I haue had, so the *Lord* may receiue advantage by it: So likewise *Paul* is an excellent example, 2 Cor. 4. 5. saith he, *I doe not preach my selfe, but the Lord Iesus, and my selfe your seruant for his sake.* I doe not preach my selfe; the meaning is this; saith he, in my preaching, my ayme is not that I might set forth my selfe, that men might looke on mee, on my wit, on my learning, on my eloquence; no, saith hee, I desire that I might be concealed, as it were, that I might be obscured and hidden in the World, and that *Iesus Christ* might onely appeare, that hee might bee seene, that those that heare me, may haue their thoughts and affections carried to him alone; I am but a spokesman, but the friend of the Bridegroom, I would haue your affections bestowed on him, therefore I set out him altogether; for his sake I am your seruant, and I carry my selfe as a seruant, that still my Master may haue honour. This *Paul* did, and thus he exalted the *Lord*. And so *Moses*, when the Spirit of *God* was powred vpon many of the people, that they grew vp to some ripenesse of gifts, and so seemed to be more equall with him, *Moses* seemed to bee obscured by this meanes, in the opinion of *Iosuah*, who comes and tels him, Doeſt thou not see what these men doe? *Moses* answered againe, hee was very well contented, so *God* might haue honour, that himselfe should be somewhat obscured and lessened; Doeſt thou enuie for my sake? And this is the disposition of all the Saints,

Saints, that looke what *Ioshab* did in the case of *Rabbah* the City, when hee besieged it, and was ready to take it, he sent to *David*, saying, come thou and besiege it, lest the Victory bee attributed to mee; the same the Saints are exceeding carefull of, that *God* might still haue the preheminance, that still, whatsoeuer victory they haue, whatsoeuer worke they doe, it might be attributed to *God*, and not to themselves, this is their constant disposition to exalt him: Therefore you see how ieaious the Apostles were of it, *Act. 3. 12.* when the people were ready to exalt them for the Miracle they had wrought, say they, in some indignation, *Why looke you on vs, as if we by our godlinesse had done the worke, to make this man whole?* No, say they, *the Lord hath done it, that hee might exalt his Sonne.* They were carefull to preferre, and to exalt him: and herein indeed our sincerity consists. This is an instance for matter of honour, that, in any matter of credit, it is the disposition of those whose hearts are vpriight, who walke before *God* perfectly, to exalt the Lord, and to set him about themselves.

*Act. 3. 13.*

So likewise it is in all matters of aduantage, and profit: the heart of an vpriight man saith thus; so *God* and the Church may be gainers, it is no matter though I be a loser; so *God* may haue honour, and his people bee saued, and the worke goe on, and the Gospell may haue free passage, it is no matter what becomes of mee. You see, this disposition was in *Moses*, and in

2. In matter of profit.

*Paul: saith Moses, Let my Name be blotted out of the Booke of life, let me lose all my reward and recompence, so the Church of GOD may bee safe: and so Paul, though I bee separate from Christ, yet, so the Church of the Iewes may be safe, so Christ may bee honoured in their worshipping of him, and cleaving fast to him, it is no matter; there is that scope in it. So likewise* Act. 20. 24. *there is an excellent expression, saith the Apostle I passe not, my life is not deare to me, so the ministration be fulfilled, that I have received, to testifie the grace of GOD: that is, though I bee a loser euery way; though my life be in danger and in hazard, though many other afflictions may befall me of diuers kinds, I passe not for them, so the Ministration may be fulfilled, so the Lord may be exalted, so the grace of GOD may bee testified, I passe not, I heed it not, I regard it not: Whereas another man, whose heart is not sound and vpriight with GOD, saith thus within himselfe, It is no matter though such a Church, though such a People, though such a Kingdome, or such a Nation perish, so I may be safe, so I may enioy my comforts, my ease, my profit, my liberty, this is in the heart of euery naturall man: but a man whose heart is perfect with God, still exalts him, both in matters of credit, and likewise in matter of profit and aduantage.*

3. In matter of pleasure.

*Last of all; in any matter of pleasure: He finds his heart disposed after the same manner; hee saith thus with himselfe; I care not though my*



my owne desire of pleasure and ease be crossed, so men may bee pleased in that which is good for edification; as wee see that disposition in *Paul*, 1 Cor. 10. 33. Saith he, *I please all men in all things*. Saith hee, *I haue liberty to eate flesh*, and I desire to vse that liberty, it is acceptable to me as to any other; notwithstanding, I will euen deprive my selfe of that liberty, to please men; and not in this only, but in all things else; and why? for, saith hee, *I seeke not my selfe, and my owne profit, but the profit of many, that they might be saved*; and that is the reason of it: And why did he seeke the profit of many? We see in the 31. Verse hee giues this rule, *Whether you eate or drinke, &c. doe all to the glory of God*: for this cause, saith hee, I doe not please my selfe, but others; I please other men in all things, because I would glorifie God: that is, in pleasing them, God is aduanced, he is preferred and exalted: therefore, saith hee, I please not my selfe, but I please others in all things. So, I say, that is one effect, and the first that I name to you, that it is the property of sincerity and integrity of heart, to set a man a worke to exalt God, to prefer God before himselfe, in all occasions.

A second effect arising from sincerity of heart, from this perfectnesse of heart, is this; he whose heart is perfect with God, you shall finde in him this disposition, that he is not moved to his maine actions ordinarily, but by vertue of some command from God; if hee haue not  
some

1 Cor. 10. 33.

2 Effect,  
Nothing  
moues a sin-  
cere man, but  
Gods Com-  
mand.

Euery naturall  
man seekes  
himselfe.

*Simile.*

Col. 4. 12.

some such moriue, he stands still, and stirs not.

The ground of this is, because while a man seekes himselfe, while a man is vnfound-hearted, while he is full of himselfe, (as euery man is till he be regenerate, till his heart bee changed) come and tell such a man, informe him, and say to him, Sir, this will make for your profit or this is for your credit, this will bee for your aduantage, it presently mooues him, and sets him aworke: for his end is to seeke himselfe: but let his heart bee changed, and be perfect with God, to seeke him, now motiues drawne from these respects, doe not so much worke vpon him; but let a Commandement come from God, let it be thus presented to him, This is the will of God, this is for Gods glory, this hee will haue performed by thee; these are the motiues that worke vpon him in the generall fashion and course of his life; other respects, that were more preualent with him before, they mooue him not now; but when they are suggested, as in former time, he stands still, as it were, as a Ship that is becalmed, that hath no wind to moue it: but when a Commandement comes from God, that Command fills the Sables, it fills the faculties of the soule, that moues it to and fro, that indeede is the ground that sets this man aworke; in all the actions, and in all the courses of his life, you shall see that metaphor vsed Col. 4. 12. (it is Epaphras prayer for the people that Paul here expresseth) *Epaphras a seruant of Christ, one of you,*

*you, saluteth you, and alway strives for you in prayer, that you may stand perfect, and filled with all the will of the Lord.* Marke, this is the thing he prays for, that they might stand perfect: Why? how should it bee knowne they were perfect? Saith he, this is the effect it will produce, you shall be filled in all the will of the Lord: that is as the word signifies in the Originall, when a man is filled with the Commandement, euen as the sayle of a Ship is filled with wind, so when a man findes this disposition in himselfe, that the principall motiue, that which sets him a worke vpon all occasions, is some Commandement from God, and not selfe-respects, it is an argument that he is perfect, that he is filled with the will of the Lord: otherwise he would stand still, as a Ship, when the Sayles have no wind to driue them: this is an argument of perfectnesse and integrity of heart. The like expression you shall finde, *Psal. 119. 6. Then I shall not be confounded,* saith David, *when I haue respect* (marke the phrase; for it is the phrase that hee chooseth to expresse his sincerity by) *when I haue respect to thy Commandements.* That is, saith hee, the time was, and it is so with other men, that when a Commandement of GOD comes, they little heede it, they little regard it: if other motiues come, which propound honour, credit, and aduancement, and profit to themselves, those things they respect; but, saith he, heerein is my sincerity seene, and vpon that ground I desire I may not be confounded, that I haue

To be filled  
with the will  
of God, what.

*Psal. 119. 6.*

*Simile.*

To respect  
Gods Com-  
mand, what.

Act. 13. 22.

I haue now respect to thy Commandements : euen as you see, a man that hath some principall friend, that hee regards aboute all the world besides, it may bee, when many others come and speake to him, and make suite to him to haue something done, he regards them not, but, if such a friend speakes, he hath respect to him : or as a seruant, if another man bid him goe, and bid him doe, he stands still ; but, if his Masters command come once, he goes about it presently : for hee hath respect vnto him : this is *Dauids* meaning : for, saith hee, *LORD, I haue respect to thy Commandements ;* other things moue me not so much ; but, if any Commandement come from thee, I haue respect vnto it, and I presently goe and execute it : and in this regard he is said to bee *a man after Gods owne heart*, as we see in *Act. 13. 22. I haue found* saith the Lord, *a man after mine owne heart* : that is, a man of a sincere, of an vpright heart, a man in whose heart is integrity and sincerity, a man without guile ; and he proues it by this, saith he, *He will doe whatsoever I will* : that is, if my will be known to him, that will he do, that is the moue that leades him, that is the thing that stirres him vpon all occasions : for that is the effect by which he is described to be a man after Gods owne heart, he will doe whatsoever I will.

Now, *beloued*, you may examine your selues by this, whether you haue those effects that arise from sincerity and integrity of heart ; consider what mooues you to euery action.

Certainely

Certainly there is no man that goes about any businesse, but there is some motiue that sets him aworke: Is it by vertue of the Commandement that thou goest about all thy occasions? Is it that that moues thee? Hast thou that respect to Gods Commandement, that when other commandements come, thou regardest them little, but thou hast still an eye to that? as *David* saith, (which is another expression of his sincerity) *Mine eyes waite on thee, as the eyes of the handmaid waite on their Mistris*; that is, I am still looking to thee, to thy Word, to thy Commandement, any becke or nod from thee moues me, as the Maid waits vpon her Mistris, to see what her will is. This is the disposition of all the Saints; and therefore take heede of being deceiued in this; beloued, it fallies out oftentimes, that you shall find them both implicated and inuolued together, (and therein commonly wee are deceiued;) a Commandement comes from *God*, and respects of our owne concurrence; (marke it well, that I may take away this deceit) as for example; perhaps there is a seruice which the *Lord* himselfe commands, a man may bee very diligent in this worke; but it may bee, there is not onely a Commandement of *G O D* to moue him, but there is much applause, there is a certaine lustre and splendour that followes diligence, in a good action, in some great businesse. Here now is a double motiue; here is a Commandement from *G o d*, and withall, there is credit and

*Psal. 123. 2.*

Gods command and our owne respects come together in many actions

and esteeme from men. As I say of doing, so likewise of suffering; it may be a man is to suffer, and it is Gods will to haue him suffer, and he suffers for the keeping of a good conscience; but withall there is somewhat more mingled with it, there is esteeme from men: and so for other actions; diligence in a mans calling, it is true, is the Commandement of God, and the worke is the Lords, he doth it for him, hee ought to be diligent; but withall, there is profit and reputation followes it, there is aduantage comes to himselfe; heere, you see, there are more respects then one; here is the Commandement of God, and other respects likewise; and so for hearing the Word; it is true, it is Gods Commandement to heare, and a man comes, it may be, out of some respect to that Commandement; but withall, there may be other respects mingled; a man may come to feede his vnderstanding with new notions, with nouelty, he may come to see wit and learning or to know the humour and spirit of the Preacher, other respects may be mingled.

*Quest.*

Now (you will say) how then shall a man know whether it bee the Commandement of God that moues him, if that be the proper effect of sincerity?

*Ans.*

How to know  
when we are  
moued to actions  
by Gods  
Command,

Beloued, it is easie to know it by this; take a man whose heart is not sound, whose heart is impure, who is hollow toward the Lord, and take out the other respects, and leaue the naked Commandement alone, and he will stand still, hee

hee moues not ; let other respects be tooke away, let the worke want the outward glory, and he stands still, he goes not about it so diligently : let the suffering bee sequestred from the praise of men, which accompanies it, let there be nothing but a bare Command, yea suppose sometimes they incurre discredit with men, as sometimes they doe, in suffering, there in only a naked Commandement to encourage them to it, I say, if the heart bee vsound, it stands still, and moues not : but when the heart is vpright, take away the Commandement, and leaue the other respects, and it stands still on the other side ; by which you may know, that it is not respect to mens commandements that moues a man, because when that is tooke out, when there is not the will of God signified in it, wen he thinkes with himselfe, this is not for Gods glory, I haue no warrant from God to doe it, though there be other respects to my owne credit and profit, the heart stands still, as a Mill doth, when it hath no water nor no wind to driue it. This is an argument of sincerity, when still the Commandement moues it.

But this obiection may be made ; May not a man be moued with other respects, may he not be moued with regard to credit and advancement that may follow vpon the performance of good duties?

I answer, he may in the second place, he may not primarily be moued with it, it is the Commandement

A tryall of sincerity.

*Obiect*

*Ans.*

How other respects besides Gods Command should moue vs.



mandement that must set him on worke ; but when he is vpon the way, these respects may carry him on with more facility and alacrity : as a seruant, that is commanded to goe a iourney, if there bee concurrence of other things, if hee haue a good way, and good weather, and good companie, and money in his purse, it is his aduantage, he doth it the more willingly and cheerefully ; but if there be none of these, it is enough that it is his Masters businessse, that is enough to set him a worke. You know *Paul* had many hard taskes, when he went to *Macedonia*, and vpon other occasions, you know what his entertainment was, and yet it was his Masters worke, it was his Commandement : for it is a sure rule, that as we ought to vse all *Gods* Ordinances, so also wee may vse all *Gods* Arguments. It is an Argument that himselfe vseth, that we may haue respect to the recompence, *The reward of the feare of God, and humility, is riches, and honour, and life, &c.*

*Quest.*

It you aske, But how shall a man know when he doth it thus in the first place, when he is moued with the Commandement ?

*Ans.*

How to know  
whether we  
are moued  
principally  
with Gods  
command,

I answer ; you shall know it by this : A seruant that seekes his Masters profit altogether, with the neglect of his owne, it is an argument that he serues him not out of selfe-respects, but that which hee is primarily moued with, is regard to his Master. Indeed, heere is the difference : A seruant that trusts not his Master, so manageth his businessse, as a Factor that still hath

hath an eye vpon himselfe: for hee trusts not his Master: Another, that trusts him, that thinkes thus with himselfe, my Master is wise to obserue, and is willing and able to recompence mee; that seruant lookes not to himselfe and his owne ends, but he doth his Masters businessse faithfully, and he cares not so it may be for his Masters aduantage: for hee loues his Master, and he thinkes his owne good and prosperity consists more in his Masters, then in his owne; this is that that moues him, and therefore, without respect to himselfe, he serues him, he doth his businessse faithfully, he looks what may be for his Masters aduantage, and not for his owne. So much for this second effect.

A third effect that ariseth from this sincerity or integrity of heart, is to serue the *Lord*, to doe his will with all a mans might, to doe it exceeding diligently, not onely to haue respect to his Commandement, but to doe it with all a mans might and strength: when a man doth it remissely, it is a signe he doth it feignedly; when he doth it diligently, it is a signe he doth it with a *perfect* heart. A seruant, when hee slubbers ouer his worke, and doth but eye-seruice, it is an argument that he doth it not with his whole heart, but feignedly: for when he doth it heartily, he doth it painefully, he doth it throughly, and exactly, and with all his strength. The ground of it is this, because when a man doth any thing truely, and in good earnest, when he doth it for it selfe, he doth it alway exceeding

3. Effect. He  
serueth God  
with all his  
might,

1 Pet. 1. 22.

Looking to  
God in that  
we doe, makes  
vs diligent.

diligently, they are neuer disioyned. When a man doth a thing for a respect, he doth it so far as that respect requires, so much diligence hee useth, and no more: you may see it in other things; if a man haue money but for his vse, he will seeke so much as will serue such a turne, and no more; but if hee doe it for money it selfe, if he loue riches, hee will doe it with all his might, hee sets himselfe to it with all his strength. You haue an excellent place for the expression of this, in 1 Pet. 1. 22. saith the Apostle, *Seeing your hearts are purified to loue one another without feigning, see that you loue one another with a pure heart, feruently.* The meaning is this, If a mans loue be sincere, without feigning; if it be with a pure heart, without respects, without dissimulation, this property it will haue, you will loue one another feruently. Beloued, these cannot be disioyned, when one serues the Lord with a perfect heart, when his eye is vpon him, when he doth trust to him, without any other by-respects, he will doe it exceeding diligently. Therefore that expression you finde so oft in the Scriptures, *Thou shalt loue the Lord thy God, with all thy soule, with all thy heart, and with all thy strength,* it is not an expression of the degrees of loue; that is not the sole scope of that place, but it is an expression of the sincerity of a mans loue; as if hee should say, heerein is the sincerity of a mans loue, this is an argument that a man loues God, truly, and not for respects, when he loues him with

with all his heart, and with all his might: it is so in all things; when you doe any thing for it selfe, you will doe it with all your might.

Besides, there is this further ground of it; you shall finde this, that when a man doth a thing remissely, and ouerly, and perfunctorily, it argues alway a diuided intention, it is an argument that the whole minde is not set on it, but that the intention is distracted, and bestowed on other things: whence that common saying is, He that will be excellent in euery thing, is so in nothing: because his intentions are diuided. So, *beloned*, you know, this is the property of sincerity, to haue a *single eye*, to haue the heart set vpon one object, to looke to *G O D* alone; If a man doe so, the heart is sincere, and he that looks vpon *G o d* alone, he must needs doe it with all diligence: when soeuer a man mindes one thing, hee will doe it with all his might, because all the faculties, the intention, the thoughts, and affections of the soule, they are then concentrate, and v-nited, and drawne together into one point, they are still running in one channell: and therefore a man that hath a sincere heart, that chooseth *G o d* alone, that saith thus with himselfe, I haue but one Master to serue, I haue but one to feare, I haue *G o d* alone to looke to, my businesse is with him in heauen, I thinke him to bee *Al-sufficient*, and an exceeding great reward: I say, this resolution will alway accompanie such a heart that he serues him with all diligence; if

The intention is diuided, when things are done remissely.

Psal. 27. 4.

Intention in a  
mans owne af-  
faires, and re-  
mission in  
Gods, a note  
of vnsoundnes.

Holines the e-  
lement of an  
vpriht man.

there be any worke of his to be done, hee will doe it with all his might: for that is the disposition of a mans mind, when once he is able to say as *Dauid* saith, *Psal. 27. 4. One thing haue I desired of the Lord, and that will I seeke, to see the beauty of the Lord, to line in his Temple, &c.* One thing haue I desired, and that will I seeke with all diligence: when a man desires but one thing, his mind will bee exceeding intent vpon it; and therefore if you would finde out now what is a proper effect of sincerity, you shall finde this alway to be in those, whose hearts are vpriht with *God*, that they giue themselves vp to his seruice; I say, they giue themselves vp to do it with all diligence: therefore a man that saith thus, I hope my heart is vpriht with *God*, and yet you see him exceeding busie with other things, the worke of *God* he doth ouerly, he slubbers it ouer, hee doth it negligently, as a seruant that doth eye-seruice; but for busineses of his owne, he is exceeding intent vpon them, hee is overwhelmed with them, in following pleasures, and diuers lusts, his mind is exceeding much taken vp in things of that kinde; I say, hee doth but dissemble, when he saith he hath prepared his whole heart to seeke the *Lord*, that hee walkes before him perfectly, it cannot bee: a man whose heart is vpriht, hath this disposition in him, that his speeches, his thoughts and his actions, are still busied about things that belong to the Kingdome of *God*, holinesse is the element hee liues in.

in, he would still be doing something that tends that way, by his good will he would be doing nothing else: I say, thus he serues the LORD, with all his might, and that is an argument hee hath a sincere and vpright heart. You haue a common saying, when a man doth a thing exceeding diligently, he doth it for his life: now a man whose heart is vpright, his opinion is changed of his owne happinesse, of his life and safety; whereas, before, hee conceived it to consist in other things, now he knows it wholly consists in the fauour of God, in pleasing him, and in enioying of him; and therefore when hee reckons his life to consist therein, he doth exceeding diligently whatsoeuer worke tends to him, and to his glory. This is the third effect that ariseth from sincerity, and perfection of heart.

A fourth effect is this; a man whose heart is entire and vpright, and perfect with God, you shall finde him thus disposed, hee suffers euery grace to haue its perfect worke: that is a signe the heart is sound, and entire, and perfect, when the graces of God are not restrained, when they are not dammed and barred vp, but are suffered to haue their perfect worke, as it is said of Patience, you shall see that expression, *Iam. 1. Let patience haue her perfect worke. Reioyce* (saith the Apostle there) *when you fall into troubles of diuers sorts, reioyce, knowing that the trying of your faith brings forth patience; and let patience haue her perfect worke, that you may be perfect and entire,*

4. Effect,  
Euery grace  
hath its per-  
fect worke.

1. Patience.  
*Iam. 1. 2, 3, 4.*

*wanting nothing.* Where you see, that this is put downe, as an effect that ariseth from perfectnesse and integrity of heart, when we suffer the graces of God (as Patience in particular) to haue their perfect worke. Now Patience is said to haue its perfect worke, when it endures all kinds of tryals: for that is the scope of the Apostle. *Reioyce* (saith the Apostle) *when you fall into tryals of diuers sorts*: that is, tryals that concerne you in soule, in body, in name, and in state, tryals of every sort, and every kinde: if Patience be perfect, (and it will bee perfect if it be in a heart that is perfect, and entire, it will haue a perfect worke) it will make vs stay no where: So that Patience hath then its perfect worke, when it will suffer any thing, bee it death, be it disgrace, bee it imprisonment, or pouerty, be it losse of friends, be it what it will be, afflictions of any kinde; name all sorts of trouble that you can deuise, if Patience haue a perfect worke, it will beare all of them. When the heart is sound, then this Grace or any other hath a perfect worke: therefore you see, men whose hearts are not sound, Nature will make a stand some where; a man perhaps will beare many things for Religion, but if it come to death, there hee shrinkes; a man will endure much, but if it come to disgrace, to discredit, to losse of reputation, there his patience hath not a perfect worke; and therefore hee giues ouer. As Patience its perfect worke is seene in suffering, so likewise it is seene in doing.

Patience its  
perfect worke,  
what.

An vnfound  
man shrinkes  
in some tryals.



doing. So you see that expression, *Heb. 12. 1.* *Seeing we haue such a cloud of witnesses,* (saith the Apostle) *let vs runne the race with patience that is set before vs.* The meaning of it is this: if Patience haue a perfect worke, it will carry you through the whole race to the iournies end; but if otherwise, a man will runne so farre, or so farre; but when hee meets with such a rub, with such a barre, by the way, there hee will make a stand, when hee comes to thicke way, or to thornie way, or to rough way, there hee will not runne; and why? because Patience hath not a perfect worke. Therefore, saith he, runne with patience the race that is set before you. So, a mans heart is then entire, when euey grace, (I instance now in this) hath his perfect worke.

*Heb. 12. 1.*

If you obiekt; But you see sometimes Patience, euen in the best of the Saints, hath not a perfect worke, but is sometimes interrupted? You see it was so in *Iob*; though hee were a man of an vpright heart, (GOD beares that witnesse to him, hee was a iust man, one that feared GOD) and likewise this grace was perfect in him, (as that witnesse is giuen him, *Iam. 5. 11* *You know the patience of Iob*) yet notwithstanding this, it seemed to be interrupted, it seemed not to haue its perfect worke.

*Obiect.*

To this I answer; that it did not rise from the hollownesse of his heart, or the imperfection of the grace, but it ariseth many times

*Ans.*

Interruption  
in the Saints  
graces, ariseth  
not from vn-  
soundnesse.

*Simile.*

2. Faith hath  
its perfect  
worke.

Instances.

2 Chron. 25 7,  
8, 9.

from some other impediment, some other accident, from some distemper that may arise in the soule, that sometimes may hinder even a perfect grace from having a perfect worke; as you see in the workes of nature, there may be a perfect Spring, and yet sometimes it may bee hindred from running, by some outward impediment, it may some way or other be dammed vp: so, it may be a perfect Drug, fit and apt enough to work, and yet some impediment there may be, that may hinder it, and choake it, and dead the vertue of it for a time, but it is but for a fit; ordinarily, and in ordinary course, euery grace will haue its perfect worke.

And as I say of Patience, so likewise you see, in all other graces, (to give you another instance, the same the Apostle giues there of faith) faith, when it riseth, when it dwels in a heart that is entire, that is perfect, it hath a perfect worke: when it is otherwise, it workes but imperfectly, and but by halues. I will giue you an experiment of it; you shall see two notable examples of it, one in *Amaziah*, 2 *Chron.* 25. you shall finde there what worke faith had in him; you see in the 8, 9, 10. Verses, *Amaziah* was to goe to warre against the *Edomites*, he hyred 100000. of *Israel*, which was halfe his Armie, to goe and assitt him in battell: there comes a Prophet from the Lord, and tels him, *Amaziah*, know this, the Lord is not with *Israel*, and therefore separte these men, and send them home, if thou doe nor, thou shalt fall before

before the enemy : for in the *Lord* there is power to helpe, or to cast downe; *Amaziah* beleueed the Prophet: so that you see, faith had a great worke in him; but saith he, I am not able to hyre any more. That is no matter, (saied the Prophet) goe with those thou hast; and he was content to doe so, hee went on to the Battell; and in the next verse, hee was encouraged to goe on: it was a great worke of faith, to send backe halfe his Armie, and to goe on so much encouraged notwithstanding; yet after, in the same Chapter, you shall finde, though faith went thus farre in him, and carried him through so difficult a case, yet it had not its perfect worke: for immediately after hee had ouercome the *Edomites*, hee set vp their Gods, and a Prophet comes and telles him, *Amaziah, art thou so foolish, to set up the Gods of the Edomites, that were not able to deliuer their owne people?* Saith the Text, *hee would not hearken to the Prophet, but bade him cease, and the Prophet ceased.* So you see faith had a worke in him, and a great worke, but herein he had an vnfound heart, as it is saied; Verse 2. *hee walked before the LORD, in the way of his Fathers, but not with a perfect heart.* And you shall finde this very Storie, that I haue now named, brought in as an euidence that his heart was not sound, that his faith had not a perfect worke: so farre his faith went, thus far hee did by vertue of that faith that hee had,

but

Men may doe much, and yet want sauing grace.

Verse 16.

2 Chro. 11. 2, 3,  
4.

but a perfect worke his faith had not. Another example is in *Rehoboam*, 2 *Chron.* 11. When the Kingdome was divided, and giuen to *Ieroboam*, and the tenne Tribes had made that defection from *Rehoboam*, hee gathered together nineſcore thouſand fighting men to goe vp againſt *Iſrael*: but, ſaith the Text, *The Word of the Lord came to Shemaiah, a man of God, ſaying, Speake to Rehoboam, the ſonne of Salomon, King of Iudah, and to all Iſrael, and Iudah, and Benjamin, ſaying, Thus ſaith the Lord, You ſhall not goe vp to fight againſt your breſthren, returne enery man to his houſe: for this thing is done by mee. They obeyed therefore the Word of the Lord, and returned from going againſt Ieroboam.* You ſee heere a very great worke of faith, that cauſed him to giue ouer, to ſit downe, to be content to loſe ſo great a part of his Kingdome, and to looke no more after it; that, when he had an Armie ready of valiant men, yet hee was content to ſit downe; though he were a man that was not ſound-hearted, yet faith had thus farre a worke in him; and not onely for this time, but for three yeeres after, hee cleaued to the *Lord*, and ſerued him in all things: and yet, for all this, it had not its perfect worke, it carried him not thorow: for afterwards he departed from the *L O R D*. This is a ſigne of an vnſound heart, when faith ſhall goe ſo farre, when it ſhall enable a man to doe many things, and yet for all this, it hath not its perfect work. We ſee the contrary in *Abraham*, *Rom.* 4. 19.

when

Wicked men,  
may follow  
God for a  
time.

Rom 4. 19.

when he was put to it, when *God* had made him a promise, that he should be the Father of many Nations, saith the Text, *he was not weak in the faith.* The meaning is, he was not vnfound, but was perfect in the faith. What did he doe? How did that appeare? Saith hee, hee went thorow, when the *Lord* came with such a promise, *hee considered not his owne body that was dead;* (for hee was a hundred yeeres old) *nor he considered not the deadnesse of Sarahs wombe:* but (saith he) *he beleened that he was able that had promised.* This is giuen as an euidence of the truth of his faith; he made not a stand in such a difficult case: for he was not vnfound, but he was perfect in the faith. So likewise, when he came to offer his sonne; herein the perfection of his faith was seene. And by this you may know whether your hearts be right, if you suffer every grace to haue its perfect worke, when your faith doth not picke and chuse, and take here a promise, and leaue there another; here to beleene a threatening, another not to beleene; here to take hold on a Commandement, to beleue that this is the will of *G O D*, in another case not to beleue: for so doing is a signe of an vnfound heart.

If you obiect, But faith many times hath not a perfect worke in the Saints, as *Moses* at the waters of strife, saith the Text, *he failed through vnbeliefe:* and againe, *Dauid*, when hee fled from *Saul* to *Achiz*, we see his faith there had not its perfect worke: so likewise *Peter*, when the

Chusing in  
Geds waies a  
note of vn-  
foundnesse.

Obiect.

the waues begane to arise, to swell, and hee beganne to sinke, his faith had not a perfect worke.

*Ans.*

True Grace  
may be inter-  
rupted, how.

*Simile.*

To this I answer, that Faith may haue a perfect worke, that is, there may be an aptnesse in it, that ordinarily it goes through the worke, though by some accident, it may be hindred : for (marke the faith of those) wee see *David*, though he failed at this time, yet at other times hee did not ; no more did *Moses*, nor *Peter*, which is an argument that it rose not from vn-soundnesse, from hollownesse of the grace, or of their hearts, but from some interueniall impediment, some passion ; as it was a passion in *Moses*, he was distempered, and so it was a feare, a mist that was cast before the eyes of *Peter* at that time. Now you know a man may be said to haue a perfect eye, and yet, for all that, in a mist he may not be able to see as at other times, and a man may be said to haue a perfect hand, and yet a fit of a Palsie may make it shake, and make it vnfit for any thing : so a man may haue a perfect taste, able to distinguish one thing from another, yet when hee is in an Ague, in such a fit he takes things amisse ; things that are wholsome, seeme bitter to him : so in the graces of the Spirit, there may be sometimes much imperfection admitted, when a man is in the mist, when he is in the fit, when some distemper some passion or affliction, hath ouercast and ouerclouded the soule, as it were, and possessed the palate ; these defects may be, and yet the grace

grace may be perfect. But you shall know it by this; ordinarily it is not so, it is but by accident; & therefore it comes to passe but now and then.

And as we say of the grace of Faith, so (to giue you another instance) Truth, or the knowledge of the truth: this great grace, if the heart bee sound, will haue a perfect worke; it will goe thorow, it will not make a stand heere and there, as it doth in those that are vnfound, as you see, *Rom. 1. 18.* it is giuen there as a signe of an vnrighteous man, when *they withhold the truth in vnrighteousnesse*; that is, when the truth is not suffered to haue a perfect worke; when there is truth, and they suffer it perhaps to informe their vaderstandings, but they suffer it to goe no further; when they suffer it not to walke abroad into all the corners of the soule, into all the inward roomes of it; or, if they doe that, yet they suffer it not to come into the outward Courts of their conuersation, it is a signe that this grace hath not a perfect worke, but is restrained: and such an expression you shall finde, *2 Pet. 3. 5.* *This they willingly know not,* (marke) *that the Heauens were of old, &c.* Hee speakes there of certaine Atheists, that were mockers, and despisers, that were ready to say, *Where is the promise of his coming? doe not all things continue alike, since the time of the Fathers?* The Apostle answers them thus; saith he, they haue truth in them, there is light enough, God hath borne witness to himselfe in their owne consciences; there are many things that they might

3. Knowledge of the truth hath its perfect worke in a perfect heart.

Rom. 1. 18.

2 Pet. 3. 5.



Mat. 13. 15.

might obiect against these temptations of Atheisme: but, saith he, they willingly will not know them; that is, they will not take them into consideration; as if hee should say, their will, because they will not be troubled, because they will liue loosely, it suffers them not to vnderstand, and to enquire into these things, that they might know them; *these things they willingly know not.* So, beloued it is an argument that the knowledge of God, and the knowledge of the Truth hath not a perfect worke, when there is something that a man willingly will not know, when a man shall winke with his eyes, as it is said, *Mat. 13. 15. They winke with their eyes, that they might not vnderstand with their hearts, and bee conuerted, that I should heale them. They winke with their eyes:* that is, when the light shines to them, they will not see it; when the conscience suggests something, when there is somewhat intimated, and whispered to the hearts of men, their will runnes a loose course; therefore they will not suffer their vnderstandings to be informed, they will not see all the light: whereas a man whose heart is perfect, if the light beginne to appeare, if he see it thorow a crevice, he opens the windows of his soule, and lets it in, euen into euery corner of it; and the ground is, because his heart is sound, he desires to make his heart perfect, he is not willing to spare it in any thing, hee desires not there should bee any exempt place in his heart, or in his life, or any of his courses;

courses; for hee sees, *Hee that doth euill, comes not to the light*, *loh. 3. 21.* but hee that loues the truth, he whose heart is sound, that is not an hypocrite, he comes to the light, he comes to be enlightned in what he doth, *hee comes to the light, that his deedes might be made manifest*; that is, that it might be euident that his workes are according to Gods will; he desires not that the light should be kept off. This is another instance. Patience will haue her perfect worke, and the knowledge of the truth will haue its perfect worke: so I may say of all other graces. Temperance will haue its perfect worke, if the heart be sincere and sound; that is, it will re- straine every inordinate appetite, it will cause a man to forbear every inordinate delight, every inordinate pleasure; it will make him with- draw himselfe from excessse in every thing, in dyet, in sports, in ease, &c. So likewise Cha- stity, holinesse, and purenesse, it cleanseth the heart from all kinde of vncleannesse, if it haue its perfect worke; it suffers none of that leauen to remaine in soule or body either; neither in the eye, nor in the thought. This is another ef- fect of an vpright heart, of one that is perfect with God, that every grace hath its perfect worke: and by this thou maist know, whether thy heart be sound, or no.

I will adde but one more exceeding briefly, and so conclude. This is a fifth effect that ar- iseth from integrity, and sincerity of heart; It breeds in vs a peaceablenesse, and a quietnesse of

*loh. 3. 21.*

5. Effect, The Spirit is qui- eted,

Iam. 3. 17.

of spirit, as you may see, *Iam. 3. ult.* But the wisdom that is from above, is first pure, and then peaceable, gentle, easie to be intreated, full of mercie, full of good fruit. That wisdom is first pure, and then peaceable: As it hee should say, The purity of wisdom, the perfectnesse, the entirenesse, the sincerity which holy wisdom brings forth it is seene in this effect, it will make the heart peaceable, it is first pure, and then peaceable. His meaning is, that peaceablenesse is an effect of the purenesse and entirenesse of the heart: so that, when any mans heart is perfect with God, you shall finde this effect rising from it, that his heart is quiet, and humble, and gentle, and peaceable towards men; full of loue, and of mercy, and of good fruits, and of good actions, and workes: but when the heart is impure, and vnfound, and hollow, it is awkward, and froward, and contentious, and implacable towards men; they are not full of mercy, but full of wrath; they are not full of good fruites, and good workes and actions, but they are like the raging Sea, that casts vp myre and dirt vpon those with whom they haue to doe.

Frowardnesse  
a fruit of impurity.

So that this is the effect of a pure heart, it breeds a quietnesse, a peaceablenesse of spirit; whereas the other brings forth tumult and turbulent disposition: they are easie to be intreated, (to be handled) saith the Text; whereas the others whose hearts are vnfound, as *Dauid* saith of the wicked, they are as thornes, that they cannot easily bee handled, a man cannot easily deale with

with them, they are not easily intreated. So, my *beloued*, this frowardnesse, this waspishnesse of spirit, this implacablenesse, is a signe of an vnfound heart, of an impure heart, of a heart that is not perfect with the *Lord*: as you see, the Devils are the most impure Spirits of any other, the most full of malice, and of ennie, and reuenge of all other. *Iesus Christ*, on the other side, as hee had the most pure heart, so hee was the most gentle of all others: hee returned not rebuke for rebuke, but *he was as a sheepe before the shearers, &c.* Vse a Wolfe or a Tyger neuer so kindly, they will bee still implacable and greedy; vse Sheepe neuer so roughly, they will bee meeke and gentle; so it is with the Saints, because their hearts are pure: I say, the ground of it is this, because an vnfound heart breeds in it continually strong lusts, and eager desires; and eager desires are vnyielding, and vnruely, and that is the cause of contention, and implacablenesse with men: whereas when the heart is cleansed, when it is pure and perfect, it is emptyed of these strong and domineering lusts, it growes to a quietnesse of spirit, to be quiet within, and when it is quiet within, it will bee peaceable towards others without. When it is quiet thus, the Spirit is ready to see GOD, and to yeeld to GOD in his providence, in all vnkindnesse, and in all the euill dealings of men, a man is neither ready to murmur against GOD, nor to fret against men: for quietnesse followes a pure heart, as

Note.

Simile.

Lusts the  
cause of vn-  
quietnesse.

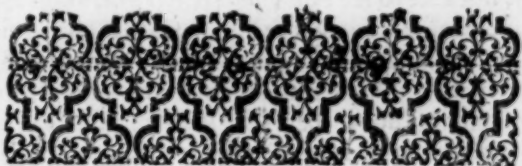
vnquietnesse, and awkwardnesse, and frowardnesse followes impurity and imperfection of heart. So much shall serue for this.

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*FINIS.*

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## THE TENTH SERMON.

GENESIS 17.1, 2.

*Walke before me, and be thou perfect. And I  
will make my Covenant betwene mee and  
thee.*



Will not repeate what hath  
beene deliuered, but come  
to that which remaines,  
and so proceede to the se-  
cond Verse. The last ef-  
fect therefore of this sin-  
ceritie, or integritie of  
heart, is that which wee  
finde expressed, *Mat. 5. 8. Blessed are the pure  
in heart, for they shall see God.* That is, this ari-  
seth alway as an inseparable effect of purenesse  
of heart, that it is able to see GOD; to see him  
here, and it shall see him face to face hereafter.  
When the heart is yet vnfound and impure, it

*Last effect of  
sincerity, To  
see God.*

*Mat. 5. 8.*

is not able to see him; but when a mans spirit is cleansed from that drosse, from that corruption, a man is growne pure and entyre, and faithfull, he is able then to see *God*, which before he could not doe; that is, he is able to see *God* in his attributes, as *Moses* saw him that was invisible; that is, he saw in him more then he could see in *Pharaoh*, he saw him in his power to recompence him; he saw him in his wrath, and terriblenesse, if he had disobeyed him; he saw him in his goodnesse and mercie, and therefore hee chose him rather then *Pharaoh*, or his fauour.

1. In his attributes.

2. In his works of providence.

Again, they are able to see him in his works, as *Jacob* did; it is said of him, *hee was a plaine man*, and he was able to see the *Lord*, hee was able to see him in the workes of his providence, he was able to see him when hee got the goods of *Laban*; saith hee, *God hath tooke the goods from your Father, and hath ginen them to mee*: it is his speech to his wiues: hee did see him, when he met with *Esau*, (saith the Text) *he saw the face of God*, when hee saw the face of *Esau*; he saw him in his cattell, and in his children that he had gotten: these are the cattell, and these are the wiues and the children, and the bands, that *God of his goodnesse hath giuen mee*: he was able to see *God* in all these; hee saw him in all his workes of providence and goodnesse: so likewise in all his chastisements. *David* saw *God* in the cursing of *Shimei*; It is the *Lord* that bids him doe it: And so *Iob*, hee saw *God*.



*God, it is he that hath giuen, and he that hath taken away, he overlooked those that were the immediate instruments.*

Thirdly, they see him in his guidance and direction, they are able to see the fiery cloudy Pillar, which way they are led by him; they are able to see which way he would haue them goe, vpon all occasions, when others walke in darknesse; and they see not the way that God would leade them.

3. in his guidance and direction.

Lastly, they see him in his Ordinances, they see God in the preaching of the Word, they receive it not as the word of man, but, *as it is indeede, the Word of God*: they see him in the Sacraments, for they are able to discern the *Lords* body, that is, they are able to see *Christ* crucified, to esteeme him, and to set that price vpon him as they ought, and so they come prepared; this they are able to doe, because they are pure: but when the heart is yet vnfound and impure, they are not able to see God cleerely; a sight and a knowledge they haue, but it is another kinde of knowledge, So much shall serue for this point.

4. In his ordinances.

*And I will make my Couenant, &c.*

These words containe a further and a greater fauour expressed to *Abraham*, then the former words doe: it was a great mercy to him, to expresse thus much to him, *I am Al-sufficient, I am able to helpe thee, I am thy exceeding great reward, I am able to be a Sunne and a Shield vnto*

thee, to fill thee with all comfort, and to deliver thee from all euill: but yet this which is heere added, is a mercie of a much higher nature, (saith the Lord) *I will make my Couenant betweene mee and thee*; that is, I will not onely tell thee what I am able to doe, I will not onely expresse to thee in generall, that I will deale well with thee, that I haue a willingnesse and ability to recompence thee, if thou walke before mee, and serue mee, and bee perfect; but I am willing to enter into Couenant with thee, that is, I will binde my selfe, I will ingage my selfe, I will enter into bond, as it were, I will not bee at liberty any more, but I am willing euen to make a Couenant, a compact and agreement with thee. *I will make my Couenant betweene mee and thee*: that is the generall. You shall finde it expresseed more at large, Verse 7. *Moreover, I will establish my Couenant betweene mee and thee, and thy seed after thee, in their generations, for an euerlasting Couenant, to be a GOD to thee, and to thy seed after thee*: that is, as if he should say, First, I am willing, not onely to make it with thee, but with thy seed.

Secondly, I will not make a temporary Couenant, but an euerlasting Couenant, there shall be a mutuall ingagement betweene vs, and it shall continue for ever, both to thy selfe and to thy posterity: in particular, it is added, *I will multiply thee exceedingly*, that is but a branch of the Couenant *I will make thee a Father of many Nations*, thou shalt haue a Sonne, and his children

Gen. 17. 7.

children shall grow in number *as the starres of heauen, and as the dust of the earth*; that is but a particular: whence, this is the point that wee haue to obserue, that

*God enters into Covenant with all those that are faithfull.*

*Doct.*

God enters into Covenant with all those that are faithfull.

For it was not with *Abraham*, as he was *Abraham*, but as hee was a faithfull man; and therefore all the faithfull are reckoned to be the *seede of Abraham*. For the opening of this to you, which is one of the maine points in Diuinity; I will shew you these five things:

First, What this *Covenant* is.

Secondly, With whom it is made.

Thirdly, How we shall know whether we be in this *Covenant*, or no.

Fourthly, What the breach of this *Covenant* is.

Lastly, The reasons why *God* is willing to make a *Covenant* with men.

1. *What this Covenant is.* You must know, that there is a double *Covenant*, there is a *Covenant* of Works, and a *Covenant* of Grace: The *Covenant* of Workes runs in these termes, *Doe this, and thou shalt liue*, and I will be thy *God*. This is the *Covenant* that was made with *Adam*, and the *Covenant* that is expressed by *Moses* in the Morall Law, *Doe this, and liue*. The second is the *Covenant* of Grace, and that runnes in these termes, *Thou shalt beleeue,*

Twofold *Covenant*, 1. of works, 2. of grace.

The condition of both *Covenants*.

thou shalt take my Sonne for thy Lord, and thy Saviour, and thou shalt likewise receive the gift of righteousness, which was wrought by him, for an absolution of thy sinnes, for a reconciliation with me, and therevpon thou shalt grow vp into loue, and obedience towards me, then I will be thy God, and thou shalt be my people. This is the *Covenant of Grace*, *Thou shalt beleeue, and take my Sonne, and accept of the gift of righteousness, and I will be thy God.* The difference between them you shall find, *2 Cor. 3.* where you shall see 3. differences, to reduce them to those heads, I will not trouble you with particular places, lest I stay too long vpon them.

A threefold difference betweene them.

1. Difference, The first Covenant the ministration of the letter.

The first *Covenant* was a *Ministration of the Letter*; that is, in the first *Covenant*, there was no more heard nor scene, but the naked Commandement, it was written in Tables of stone, and presented to them; there went with it no aptnesse, no disposition to keepe it; they heard what the Law was, they saw what God required, but there was no more, and those that were declarers of it, were but the *Ministers of the Letter, and not of the Spirit.*

2. Difference, It breeds enmity.

Secondly, this *Covenant*, it brings onely a seruile feare, and an enmity; for when a man lookes vpon the Author of this *Covenant*, and he heares no more but the Law, and what it requires; he lookes vpon God as a hard Master, as an enemy: againe, he lookes vpon his Law as a hard and cruell Law, as a heauy yoke, as an vnsupportable bondage, and therefore he hates

it,

it, and wishes there were no such Law; he runs from it, as a Bondslaue runnes from his Master, as far as it is in his power. This is that which is said, *Gal. 4. Hagar gendreth to bondage: that is, the Covenant of Workes begets bondmen, and slaues, and not sonnes and freemen: and likewise that, Heb. 12. 18. saith the Apostle, You are not come to Mount Sinai, to the burning of fire, to clouds, to darknesse, and tempest, to the sound of a Trumpet, so that Moses himselfe did quake and tremble.* That is, when a man looks vpon this Covenant of Workes, it causeth in him a feare, and an enmity: that is the 2. difference.

The third is, That it is a *ministration of death*, as it is called, *2. Cor. 3.* a ministration of death, that is, it propounds a curse to all those that doe not keepe it, and it shewes no meanes to auoid it; and therefore a man is affected to it, and to God the Author of it, as one is to an enemy that seekes his destruction; and therefore the ministratiō of it is said to be the ministratiō of death. The reason of all this is, not because there is any ill in the Law, it is a ministration of the letter, it begets feare and enmity, it is a ministration of death; I say, this ariseth not from hence, that the Law of God is a cruell deadly Law: (for the Law is good) but it ariseth from the weaknesse and the infirmity of the flesh: As for example, if you would take a Potters Vessell, and dash it against a firme Wall; the reason why the Wall is the destruction of the Vessell, is not any infirmity or weaknesse in the Wall, for it is the excellency

Gal 4. 24.

Heb. 12. 18.

3. Difference.  
The Ministration of death,  
2. Cor. 3.

Simile.

cellency and vertue of the Wall to bee hard, it should be so; but it is the weaknesse and fragility, and brittlenesse of the Vessell, and thence comes it to be broken asunder: and so in this case, the reason why this Law, or Couenant of workes (is a ministration of death, and of enmity, is not because there is any imperfection in the Law, it ariseth rather from the perfection of it, but it) is from the weaknesse of the flesh, that is not able to keepe the Law; it is the excellencie of the Law, that it is so perfect, that a man is not able to keepe it; it ariseth, I say, from the weaknesse and infirmity of the flesh, that is not able to obserue this Law.

Now, on the other side, as the *Couenant of Workes* is thus, so you shall finde that the *Couenant of Grace*,

First, is a *ministration of the Spirit*, and not of the letter.

Secondly, a *ministration of loue*, not of enmity; of *freedom*, not of bondage; it is a ministration of righteousness, as it is there called the ministration of righteousness; for if the ministration of condemnation were glorious, much more shall the ministration of righteousness exceed in glory.

Thirdly, a *ministration of life* and iustification, and not a ministration of death and condemnation. The ground of this, and how it is thus, we shall shew you, by expressing to you, the order how these depend, and follow one vpon the other: when a man hath looked vpon the

The Couenant  
of grace, the  
ministration,

1.

Of the Spirit.

2.

Of Loue.

3.

Of Life.

the *Covenant* of Workes, and sees death in it, sees a strict Law that hee is not able to keepe; then comes the *Covenant* of Grace, and shewes to him a righteousness to satisfie this Law, that himselfe neuer wrought, shewes him a way of obtaining pardon and remission for the sinnes that hee hath committed against this Law, by the death and satisfaction of another; when he sees this, hee sees withall the goodnesse and mercy of *God*, giuing this to him, for his saluation, out of his free grace and mercy; and when he sees this, the opinion of a sinner is changed: marke; I say, his opinion, his disposition and affection is altered, he lookes not on *God* now as vpon a hard and cruell Master, but he lookes vpon him now as a *God* exceeding full of mercy and compassion; whence this followes, that his heart melts towards the *Lord*, it relents, it comes to be a soft heart, that is easie and tractable, it is not haled now to the Commandement but out of an ingenuity and willingnesse, he comes and serues the *Lord* with alacrity and cheerefulnesse: this disposition is wrought in him, because now hee sees another way, his apprehension is altered, even as a seruant when it is reuealed to him that he is a sonne, and that those hard taskes that are laid on him, are the best way to leade him to happinesse, they are but rules of direction, for his owne wealth, and for his owne aduantage, he doth them now with all willingnesse, the case is altered, hee lookes not now vpon the Law of *GOD* as an enemy,

*Simile.*



Note.

Heb. 8. 8, 9, 10.

1 Cor. 3. 2, 3.

The Metaphor  
of writing the  
Law in mans  
heart explai-  
ned 3. waies.

I.

There is an  
impression of  
euery com-  
mand in the  
heart.

enemy, or as a hard bondage, but he looks vpon all the Law of *God*, as a wholsome and profitable rule of direction, that hee is willing to keepe for his owne comfort: now when the heart is thus softened, then the Spirit of *God* is sent into his heart, and writes the Law of *God* in his inward parts, as you shall see, if you compare these two places together, *Heb. 8. 8, 9, 10. Behold, saith the Lord, I will make a New Covenant, and this is the Testament that I will make with the House of Israel: After those dayes, saith the Lord, I will put my Lawes into their mindes, and in their hearts will I write them, and I will be their God, and they shall be my people: If you compare it with that 2 Cor. 3. 2, 3. You are our Epistle written in our hearts, which is understood and read of all men, in that you are manifest to bee the Epistle of Christ, manifested by vs, and written, not with inke, but with the Spirit of the lining God; not in Tables of stone, but in the fleshy Tables of the heart.* The meaning of it is this, when the heart is once softened, *God* sends his Spirit to write his Lawes in the heart: which Metaphor will bee expressed to you in these three things:

First, the meaning of it is this, looke what there is in the outward Law, as it is written and laid before you, there shall be a disposition put into their heart, that shall answer it in all things, there shall be a writing within, answerable to the writing without, that, euen as you see in a scale, when you haue put the scale vpon the

wax,

wax, and take it away againe, you finde in the wax the same impression that was vpon the seale; you shall see in it, stampe answering to stampe, character to character, print to print; so it is in the hearts of the faithfull, after they are once thus softened, the Spirit of God writes the Law in their hearts, so that there is a Law within, answerable to the Law without, that is, an inward aptnesse, answering every particular of the Law; an inward disposition, whereby a man is inclined to keepe the Law in all points; which Law within is called the *law of the minde*: therefore, if you adde to this, that *Rom. 7. I see a law in my members, rebelling against the law of my minde*, so there is a Law in the mind within, answerable to the Law of God without; it answers it as Lead answers the mould, after it is cast into it; it answers it, as Tallie answers to Tallie, as Indenture answers to Indenture, so it agrees with it in all things; that is, there is an aptnesse put into the minde, that is able, and willing, and disposed in some measure to keepe every Commandement, that answereth to all the particular Commandements of the Law of God; this is to haue the Law of God written in the minde: and this is that which is first meant by it, there is a Law within, answerable to the Law without in all things.

Rom. 7.

The 2. thing meant by it is, that it is not only put into the minde, as acquiste habits are, but it is so ingrafted as any naturall disposition is, it is so rooted in the heart, it is so riuetted in,

2.

It is a firme impression.

as when letters are ingraued in Marble, you know, they continue there, they are not easily worne out, and that is meant by it, I will plant my Law in thy heart, it shall neuer out againe, there will I write it, there it shall continue: this is the second thing that is meant by it, it shall bee naturall to you; for that is meant by this, when it is said, it shall bee printed, it shall bee grauen and written in the heart, and likewise it shall bee perpetuall, it shall neuer wear out againe, as things that are written in the dust, but it shall be written so as it shall neuer againe be obliterated.

3.  
The manner  
of writing the  
Law in the  
heart.

The third thing to be expressed, is the manner of the writing of it; the Apostle here compares himselfe and all other Ministers to the Pen, but it is *Christ* that writes the Epistle, the Epistle is his, for these workes he doth in it, it is he that takes the Pen, it is he that handles it, and vseth it, it is he that puts Inke into the Pen, it is he that applyes it; so that though the Minister be the immediate writer of these Lawes in the heart, yet the Inke is the Holy Ghost, and it comes originally from *CHRIST*; and besides, they are not left to themselves, but the *LORD* must concurre with them immediately; we are but *co-workers with him*, he holds our hands, as it were, when we write the Epistle in any mans heart, it is hee that guides the Penne, it is hee that puts Inke into it, it comes originally from him, and therefore the Epistle is his. Besides, this is further to be considered in this Metaphor,

phor, that God will write his Lawes in our hearts, that we may see these Lawes, we may reade them, and vnderstand them, as when a thing is written, *God* may see it, and man may see it; a man himselfe may see it, and others also may reade it: *God* sees it himselfe, for he hath written it: man sees it, for hee is able to see the Law in his minde, he is able to see that habituall disposition that is infused into him: and others are able to see it; for, saith *Paul*, you are our Epistle, euident to all men; that is, as you may see letters grauen in stone, so they see the fruites and effects of this Law written in your hearts. So you see now what this *Covenant* of Grace is, and how it differs from the *Covenant* of Workes; it is the ministration not of the letter, but of the Spirit, because it doth not onely present the outward letter of the Commandement, but there is a Law written within, and that is done by vertue of the Spirit. So that the order is this; first, it reueales righteousness; secondly, it softens the heart, it is the ministration of the Spirit; and thirdly, it is a ministration of loue, it is a ministration of freedome, and not of bondage and enmity: for when the Law is thus written, a man is not haied to it, he comes not to it as a bondslave, to doe his worke, but hee comes willingly, he finds he hath some ability to doe it, he finds a delight in it, as *Paul* saith, *I delight in the Law of God according to the inward man.* So you see the difference betweene the *Covenant*

The writing  
of the Law  
visible.

The order in  
writing the  
Law in the  
heart,

Couenant of  
Grace twofold

Six differences  
betweene the  
Old and New  
Testament.

I.

The New is  
larger.

2.

It is clearer.

Gal. 4.

nant of Grace, and the Couenant of Workes. Now this Couenant of Grace is twofold, it is eyther the Old Testament or the New: they both agree in substance, they differ onely in the manner of the administratiō; that, which is called the New Testament, *Heb. 7. 8. 9.* which is opposed to the Old Testament, for substance, is the same Couenant, they are both the Couenant of Grace, only they differ in the manner; and you shall finde these 6. differences between them.

First, the New Testament, or the New Couenant, is larger then the Old, it extends to the Gentiles, whereas the first was confined onely to the Iewes, it was onely kept within the walls of that people, and extended no further.

Secondly, the Old was expresse in types, and shaddowes, and figures, as for example, they had the blood of Bulls and Goats, they had the washings of the body in cleane water, they had offering of Incense, &c. by which things other things are meant, as, namely, the death of *Christ*, and the satisfaction hee gaue to his Father by his death, and likewise the inward sanctificatiō of the Spirit, signified by the washing of water, and also the workes and the prayers of the Saints, that are sweet as Incense: now (saith the Text, *Gal. 4.*) these were elements, and rudiments that *G O D* vsed to them as children; that is, as children haue their *A, B, C,* their first elements, so *G O D* did shew to the Iewes these principall mysteries, not in themselves,

selues, but in these types and shaddows, as they were able to see them frō day to day: for therein was their weaknesse, they were not so able as to conceiue spirituall things without a mediate view; they saw the blood shed, and againe, they saw the washings, and the rites, these were in their eye; whereas now in the time of the Gospell, these things are taught to vs, these we comprehend in our mindes, we serue the Lord in spirit and in truth, but there is not that visible sight, which was a helpe to their weaknesse; so that these differ, as the Image and the substance it selfe, even as you see things in prospectiue shewes, and in painting, that are different from the things themselves, when you come to see Countries, and Cities, and Mountaines, and Woods themselves, it is another thing, And this is the second difference between the Testaments, the one was expressed but in types and shaddows, the other hath the substance it selfe.

Thirdly, they differ in this; the Old Testament in it selfe is but weake and vnprofitable, (as you shall see likewise in the same place, Heb. 8. 18.) for the Commandement that went before was disannulled, because of the weaknesse and vnprofitableness thereof: *for the Lawe made nothing perfect, but the bringing in of a better hope makes perfect*, by which wee draw neere to G o d; that is, this was able of it selfe to doe nothing, further then as it did leade to that which was effectuell, therefore it waxed old, and vanished away; so he puts them together,

3.  
It is stronger.

Heb. 8. 18.

ther; it was weake and vnprofitable, and therefore it continued nor, it had an end, as you know, the second proued effectually to take away sinne, and to sanctifie vs, and therefore it is an euermlasting Couenant, the Testament that continues for euer.

4.  
It is more  
firme.

Exod. 24.

Fourthly, they differ in the confirmation; this second Testament, the New Testament was confirmed by an Oath, and confirmed by the blood of the Testator, by the blood of Christ, whereas the other was confirmed by the blood of Goats, as we see, *Exod. 24.* it is called *the blood of the Couenant*, wherewith the Booke of the Couenant was sprinkled, that is, the shedding of the blood of beasts, confirmed the Couenant; but this is confirmed by the death of Christ himselfe, and accordingly, it hath new seales put to it, *Baptisme and the Lords Supper*, when the Old Testament had other seales, *Circumcision, and the Passeouer*.

5.  
It giues more  
knowledge.

Heb. 8.10.

Fifthly, they differ in this; in the new Testament there is a more cleere perspicuous knowledge of things, there are better promises, a larger infusion of the Spirit, there is more cleerenesse, as we see, *Heb. 8.10.* *After those dayes, saith the Lord, I will put my Lawes into their mindes, &c. And they shall not teach euery man his neighbour, and euery one his brother, saying, know the Lord: for all shall know me, from the least to the greatest of them.* That is, they shall know much more, and that which they doe know, they shall know in another manner: they



they shall know it more distinctly, more particularly. Moreouer, as the knowledge is greater, so the promises are better promises, *Heb. 8.* 6. But now our *high Priest* hath obtained a more excellent office, in as much as he is the Mediator of a better Testament, established upon better promises. The meaning of it is this, the promises which were made in the Old Testament, (though the promise of saluation was not excluded, yer) the maine of them, the most appearing and insisted on, were, they should haue the Land of *Canaan*, & they should haue an outward prosperity, you see the old Testament much insists vpon that; the New Testament meddles little with them, but with promises of saluation, remission of sinnes, sanctification by the Spirit: therefore, saith the Apostle here, it is established vpon better promises. And againe, there is a larger effusion of the Spirit, the Spirit is now powred on vs in a greater measure, then it was distilled by drops, now the LORD hath dispensed it in a greater abundance to the sons of men, in the time of the Gospell, there is greater measure of grace, and it followes vpon the other, *Grace & truth come by Iesus Christ*; that is, because there was more truth, and more knowledge, there went likewise more grace with it; there is a greater reuelation, so likewise there goes more grace; that is a sure rule, that al knowledge, when it is increased, when it is sauing knowledge taught by GOD, it carries grace proportionably with it. This is the first difference.

*Heb. 8. 6.*

Better promises in the new Testament.

The Spirit giuen more abundantly in the New Testament.

6.

It hath a better Mediator.

The last difference is in the Mediator; *Moses* was the Mediator of the Old Testament, that is, it was hee that declared it, it was he againe that was the executioner of it; but wee have a *High Priest* that hath obtained a more excellent office in as much as he is the Mediator of a better Testament; that is, now *Christ* is the Mediator of the Covenant, it is he that declares the Covenant; and, secondly, it is hee, that by the interuention of a certaine Compact, of certaine Articles of agreement, hath reconciled the disagreeing parties, he hath gone between them, as it were, and hath vndertaken for both sides; hee hath vndertaken on *Gods* part, these and these things shall be done, *all his promises are Yea, and Amen, in him*: and againe he hath vndertaken on our part, to giue satisfaction by his death, and likewise to make vs obedient to his Father: This hee doth, this is to be a Mediator of the Covenant. I will stand no longer on this; I come briefly to make some vse of it, and leaue the other 4 things, (that is, With who this Covenant is made; How a man shall know whether he be within the Covenant; When this Covenant is broken; and The reason why God will make this Covenant with men) to another occasion.

Use I.  
The goodnes  
of God, to  
make a Cove-  
nant with  
man.

Now this vse we will make of it: First, wee may consider hence the great goodnesse of *God*, that he is willing to enter into Covenant with mortall men. *My beloued*, it is a thing that is not sufficiently considered of vs, how great a mercie it is, that the glorious *God* of Heauen  
and

and Earth should be willing to enter into *Covenant*, that he should be willing to indent with vs, as it were, that he should be willing to make himselfe a debtor to vs. If we consider it, it is an exceeding great mercie, when wee thinke thus with our selues, he in in heaven, and wee are on earth; hee the glorious GOD, we dust and ashes; hee the Creator, and wee but creatures; and yet he is willing to enter into *Covenant*, which implyes a kinde of equality betweene vs; as when *Jonathan* and *David* made a *Covenant*, though there was a difference, the one was a Kings Sonne, yet, notwithstanding, when the *Covenant* of friendship was made, there did rise a kind of equality between them; so it is betweene the LORD and vs, when he is once willing to enter into *Covenant* with vs. This should teach vs to magnifie the mercie of GOD, and to bee ready to say, as *David* did, What am I, or what is my Fathers House, that I should be raised hitherto, that I should enter into *Covenant* with the great GOD, that hee should come to a Compact and agreement with mee, that he should tye himselfe, and bind himselfe to become a debtor to mee? You know, it is called an abasing, *hee abaseth himselfe*, to see and to view the things below, but how much greater abasing is it, for him to enter into *Covenant* with man? It is not a small thing, as *David* said in another case; *Seemes it to you a small thing to be the Sonne or Daughter to a King?* So, I say it is not a small thing

Note.

Gods mercy  
in entring in-  
to *Covenant*  
with vs.

Psal. 113.

By the Cou-  
enant we haue  
interest in all  
Gods attri-  
butes.

to enter into Couenant with GOD, to bee in Couenant with the King of Kings: we commonly reckon it a great aduantage to haue al-  
lyance, to bee in confederation with strong Princes. You see what a Couenant there was betweene *Iehoshaphat* and *Ahab*, see how *Iehoshaphat* expresth himselfe, Truly, saith hee, *there is a League betweene vs*, (What then?) *therefore my Horses are thy Horses, and my people are thy people*; and so it is betweene GOD and vs, when there is a Couenant betweene vs, then his strength is our strength, and his Armies are our Armies, we haue interest in all; there is an offensiue and a defensiue League; and when we seeke to him, and put him in mind of it, he cannot deny vs. The people of *Rome* had other parts and Nations, that were allyes with them, and if they were to fight, at any time, the *Romans* were bound in honour to defend them, and to assist them, and they did it, with as much diligence as they defended their owne City of *Rome*. If we doe implore GODS ayde, doe you thinke that *God* will breake his Couenant? Will he not stirre vp himselfe to scatter his and our enemies? Certainly hee will. This great benefit you haue; therefore you haue cause to magnifie your selues in this Condition; and to blesse the *Lord*, to magnifie him for his great goodnesse, that he would enter into Couenant with you; this was the greatest fauour that euer hee shewed to *Abraham*; and it is the very scope of this place; *Abraham*,

I am

I am willing to enter into Covenant, to tie my selfe, to enter into bond; and therefore, since the Lord is not ashamed to make vs his people, let vs not be ashamed to call him our God, to professe it, and make it good vpon all occasions. This is the first Vse.

Secondly, from this difference of the Covenants, you haue these two things to obserue: First, in that the Couenant of Grace onely, is *the ministration of the Spirit*, when the other is but *the ministration of the letter*, it should teach vs thus much, to labour to grow to assurance of the forgiuenesse of our sinnes. If a man would desire to change his course, to haue his heart renewed, to bee made a new creature, to be translated from death to life; the way is not to consider presently the Commandement, for a man to thinke with himselfe, this I ought to doe, and I will set about it, I haue made a Couenant, I haue resolved with my selfe to doe it; but the way is, to labour to get assurance of forgiuenesse, to labour to apprehend the Couenant of Grace: for by that meanes thy heart shall be softned, there shall be an infusion of the Spirit, that shall *write the Law of God in his inward parts*: all those places of Scripture make it good, wherein it is said, *faith purifieth the heart*: and, by the promises we are made partakers of the godly nature, as, 2 Pet. 1. 4. and likewise, Heb. 9. 14. *How much more shall the blood of Christ, which, through the eternall Spirit, offered himselfe without faul to God, purge your conscience*

B b 4

from

*Vse 2.*  
To get assurance of forgiuenesse.

How to get the heart renewed.

2 Pet. 1. 4.  
Heb. 9. 14.

Gal. 3.

Gal. 5.

*from dead workes, to serue the lining G O D.* The meaning is this, if a man would haue his conscience purged from dead workes, let him labour for faith, whereby hee may be iustified, let him labour to be sprinkled with the blood of *Christ*, to haue assurance of the forgiveness and pardon of his sinnes, through that blood, then he shall haue that Spirit put into his heart, that eternall Spirit, that shall purge and cleanse his conscience from dead workes. So likewise, *Gal. 3.* Did you receive the Spirit by the workes of the Law? Did you not rather receive it by the bearing of faith preached? And so, *Gal. 5.* Faith that workes by loue; that is, it is faith that brings forth loue. and loue sets vs on worke. All these shew thus much vnto vs, that the best way to heale any strong lust, the best way to change our hearts, to get victory ouer any sin, that it may not haue dominion ouer vs, to haue our conscience cleansed from dead workes, to be made partakers of the diuine nature, is to grow vp in the assurance of the loue of G O D to vs in C H R I S T, to get assurance of pardon and forgiveness: for, know this, if the heart doe no more but looke to the Commandement, if you heare onely that there are such duties to be done, and consider them, and you compare your owne heart and the Commandement together, there growes a quarell betweene the heart and the Commandement, an exacerbatation betweene them, and an enmity, they looke one vpon another as enemies; but when

when the heart is softened, and reconciled to God, it closeth with the Commandement, as the soft clay doth with the mould, and is ready to receive any impression; but, till then, it rebels against the Commandement, and stands out as a hard stone, that receiveth no impression; and therefore the way is not to goe about to reforme our lives as morall men, to thinke with thy selfe, there are these duties, I must take a course to performe them, and enter into vowes in particular courses with my selfe to doe them: no, my beloved, the way is to get assurance of forgiveness, to labour to be partaker of the *Covenant* of Grace: your hearts will then be softened, when you have received the Spirit, that hath wrought in your hearts a disposition answerable to the Law without when the Law is put into your minds. And that is the first difference.

Note.

The second is, in regard of the difference of the two Testaments, the second Testament being stablished vpon *better promises*. What is the reason that the New Testament is said to be stablished vpon better promises? *Beloved*, this is the condition of the New Testament, you shall finde in it very little expression of the promises of this life; looke in all the Epistles of *Paul*, and the other Epistles, looke to all the Doctrine of the Gospell, and you shall see the things that are iterated still they are these; You shall be saved, you shall have your sinnes forgiven, you shall be justified; you shall be sanctified, you shall receive the

Use 3.

From the 1.  
difference of  
the Covenants.

Quest.

Ans.

Why the New  
Testament is  
stablished on  
better promi-  
ses.



Spiritual  
things better  
then tempo-  
rall.

Reu. 2.

the adoption of sonnes, you shall receive the high price of your calling, &c. These are the things that *Paul* every where magnifies, as the condition that exceeds, and goes beyond the conditions in our forefathers times: Now this great Mystery is revealed, now these great riches are opened, that before were hid. Whence you may gather thus much, that grace and spiritual things, spiritual priviledges, things belonging to the Kingdome of *God*, and of *Iesus Christ*, exceed much all outward and temporal happinesse: Why are they otherwise called better promises? There are many other places, I know, to shew the vanity of outward things, and to preferre spiritual things before them; but let this be added to the rest; this *Covenant* is established on better promises; labour then to worke your hearts fully to that perswasion, namely to thinke with your selues, it is better to bee rich in Grace, better to haue the priviledges of *Iesus Christ*, then to bee rich in this world, *Reu. 2. I know thy poverty, but thou art rich.* You must thinke with your selues, this is the great riches; and therefore the Apostle exhorts rich men, that they change these other riches they enioy, to spiritual riches. Now a man will neuer be exhorted to change, except it bee for the better. *Charge those that are rich in the World, that they bee rich in good works:* let them so vse their riches, so dispence them, so mannage them, that they may turne to other riches. When a man is rich in know-  
ledge,

ledge, as it is said of the *Corinthians*, that they were rich in all knowledge, and in every grace, These are the better promises, this is the better and more glorious condition. So that, if there should be a *Census* of men, as one may so say, if there should be an estimation of men, as there was wont to bee amongst the *Romanes*, they were put into severall conditions, and one was worth thus much, and another so much; Indeed, if *God* should make such a *Census*; as every man is richer in grace, as hee excels in these better priviledges, as he hath had these better promises fulfilled more or lesse to him, so hee should bee reckoned a more excellent man, and so should every man esteeme both of himselfe and others: and there is very great reason for it; because when a man is rich in grace, rich in spirituall blessings, when hee hath the spirituall promises, he hath *Gods* image renewed in him, he hath *God* to be his friend, who is the Governour of the world, and hee is rich (as I said) whom *God* favours; he hath grace that heales his soule, which is that that makes his happineffe: It is that, which is the inward fashioning of every mans apprehension, that makes him happy, that brings comfort to him. Now they are these better promises, they are the graces, the consolations of the Spirit, the worke of the Holy Ghost, the vertue of regeneration; I say, it is that that fashions the heart, and the inward apprehension; it is that that heales the soule, and adorns it; it is that that puts it into another, a  
fitter

Men should be  
esteemed ac-  
cording to  
their graces.

*Gods* favour  
maketh rich.

fitter condition, and it farre goes beyond all other temporall felicity; that reacheth not to the inward man, it makes not him that is the Gouvernour of the world to be his friend; other friends he may haue, that may make him potent vpon the earth, but *God, in whose hand is his life, and all his wayes*, it makes not him his friend. Learne thus to iudge of the condition of the Church. You thinke the Church is in a miserable estate, when you see it a little vnder hatches, when you see it downe, when you see it harrowed and plowed by the enemies; the condition of the Church in the New Testament is to be so; they haue a poore outside, yet *making many rich*; they haue a sorrowfull outside, though *alway reioysing*, as CHRIST himselfe, and all the Apostles were herein exemplary for after Ages of the Church, yet wee must not thinke, because the Church is downe a little, because it wants that outward prosperity that before it enioyed, that therefore it is the worse: It is a true obseruation of one; when there were but wooden Chalices, then there were golden Priests; and in after time, when there were golden Chalices, they had wooden Priests: so it is, when the Church is in a lower condition, commonly it prospers best; and indeed properly the prosperity of the Church consists in these better promises, the outward peace is not so proper and so peculiar to it.

And as of the Church, so I may say of euery particular man: Thinke not with your  
selues,

Not to take  
 scandall at the  
 low estate of  
 the Church.

selues when your outward condition is base and low, that it is more miserable; your happinesse stands in better promises: when a man hath *Gain* prosperity, that is, when his soule prospers, that is his best condition; and commonly his soule prospers best, whē his outward estate fares the worst: the winter of his outward condition is vsually the spring time of his soule; we should learne to iudge thus. You know, it is an obseruable thing, that the promises of outward prosperity were made to the Church of *God*, while it was yet in its infancie, while it was weake; so that this you may obserue from it, that it is a signe of childishnesse, and weaknesse, and infirmity, that a man is not growne perfect, that he is not growne to maturity, to thinke outward prosperity to be the better condition. The Iewes had these promises, but in regard of their infancie, and when the Church grew vp to a greater height, when it grew to manhood, (as it were) we haue little mention of any such promises as these; the promises are quite of another nature; and therefore when you are able to outgrow these opinioas, when you are able to looke vpon things with another eye, when you thinke this outward prosperity to be but a trifle, in comparifon of the better promises, it is a signe you are growne vp to more strength. You see, *Salomon*, when hee came to himselfe, when his wisdom returned to him, (as I may so say) you see how he looked on all outward things, how he goes thorow all the

The soule  
fares best  
sometimes in  
a low condi-  
tion.

A signe of  
weaknesse loo-  
king much to  
outward  
things.

Twofold wisdom in Salomon.

the particulars, they are *vanity, and vexation of spirit*. Salomon, when he was old, when he had the wisdom of experience ioyned together with that infused wisdom that hee had from the Holy Ghost, made this the summe of all, that outward prosperity is meere vanity, and extreme vanity, a vanity that hee could not enough expresse, and only he magnifies these better promises; this hee magnifies as the better condition, *to feare God, and keepe his Commandments, &c.*

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FINIS.

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# THE ELEVENTH SERMON.

GENESIS 17.2.

*And I will make my Covenant betweene mee  
and thee.*



He third Vse (which we did but touch vpon the last day, and meane at this time somewhat to enlarge) is, that if the Couenant of the Law, and likewise the Old Testament, as it consists in types and shaddowes, be but a ministrati-  
on of the letter, a ministrati-  
on of bondage, and a ministrati-  
on of enmity: But this New Couenant, this Couenant of Grace, is the ministrati-  
on of the Spirit the ministrati-  
on of loue, the ministrati-  
on of freedome, the ministrati-  
on of righteousness,

Difficulties in  
Gods com-  
mands keepe  
men from  
holinesse.

nesse, and the ministration of life : then, beloved, we may gather this from it, that if a man will obtaine the Spirit, and thereby mortifie the deedes of the body, if he would bee deliuered from the bondage of sinne and of death ; then let him make vse of, and apply to himselfe the Couenant of Grace, the free promises of the pardon and remission of sinnes, let him apply them, that is the way to get the Spirit, that is the way to mortifie the deedes of the flesh, that is the way to get his heart changed, that is the way to be made a new creature. For the better vnderstanding of which, this is to be obserued, that that which keeps euery man off, that which keeps men in a condition of strangenesse from the life of *God*, is, because they see such difficulties in the Commandements of *God*, as they are not able to keepe, when they looke vpon the Cōmandement, and on the stubbornnesse of their owne hearts, and the indisposition that is in them to yeeld obedience, they thinke there is no hope, and therefore they neuer goe about it : for they see the Commandement, and they find in their owne heart no disposition to keepe it, but an aptnesse to rise in rebellion against it ; I say, this keeps men off from the life of *God*. But, on the other side, when a man lookes vpon the promises, he begins to see the *Couenant* that his sinnes shall be put away, he beginnes to see the goodnesse, and the mercie, and the tender compassion of *God* towards him ; he begins to see a possibility of fulfilling the Law, in such a manner



manner as God now requires; then his heart melteth, hee becomes not onely applyable to the Commandement, but is ready to delight in it; this a man gets by applying his heart to the Couenant of Grace, or by applying the Couenant of Grace to himselfe; that very applying of the promises of forgiuenesse, I say, it begets a disposition in the heart, which the Scriptures call a new life; that euen as you see the Sunne, when it applyes its beames to a fitly-disposed matter, and stayes vpon it, when it pitcheth its beames vpon it with any continuance, it begins to beget life and motion in it, and makes it a liuing creature: so doth the Couenant of Grace, when it is applyed to the heart of a man, it begins to beget life in him, and to make him a new creature, it makes him another man: there is that power in the Couenant of Grace, in the promises of the pardon and forgiuenes of sins, that it begets another life in a man, it makes him a new creature, it makes him a liuing creature to God, which before he was nor.

*Simile.*

The ground of which you shall see, 2 Cor. 3. 6. *He hath made vs able Ministers of the New Testament, not of the letter, but of the Spirit: for the letter kils, but the Spirit giues life.* Marke it, the meaning of it is this, when the Couenant of works is deliuered to you, that is, when you heare the Law, the Commands, the duty you cannot performe, there is no more deliuered to you but the bare letter, that is, you know the duty, and no more. And what doth this duty doe? what

2 Cor. 3. 6.

An enmity betweene the heart and the command.

How the Law is the cause of sinne.

doe these Commandements and Precepts doe, when they are applyed to the heart of a man? Saith hee, they kill. Now that which kills, fights before it kills, and that which fights must needs be an enemy: so then the Commandement is an enemy, that is, every man esteemes it as an enemy to himselfe, and therefore hath an enemy-like affection to it againe; that is, he hates it, he would be rid of it, he wisheth there were no such Law or Commandement, hee desires it should be dealt with as he would haue an enemy dealt with, he would haue it vtterly taken away; when they grow in enmity one with another, as indeede they doe, the naked Commandement and the heart are at enmity: for the Commandement would haue one thing, and the heart would haue another, there are contrary wils, and there is a striving betweene them, the one striving this way the other, that way, the one resisting the other, and in the end, the Law and the Commandement gets the victory; because the sting of the Law is sinne: now the Law is the cause of sinne, as a straight Rule is the cause of crookednesse; for without the Law there should be no sin: now it causeth sinne; for if there were no Law, you know, there could bee no offence, no transgression; because there could bee nothing against which the transgression should come; this sinne is the death of a man: so now the letter kills: But come now to the Couenane of Grace, saith the Text, *it is a ministration of the Spirit,* and

and the Spirit giues life; that is, when a man lookes on the *Covenant* of Grace, he lookes not on it now as an enemy, as hee did before vpon the Commandement, but hee sees in it much loue, and much friendship towards him; he sees *God* intends not any hurt, any euill to him, as he apprehended before; he sees *God* exceeding kinde and mercifull, and willing to put away all his sinnes, and willing to accept the sincerity of his obedience, though there be not a perfection of obedience; now he begins to change his opinion, both of *God* and of all his Lawes, and precepts; when he sees *Gods* kindnesse towards him, and his compassion, and readinesse to forgive him, then his heart begins to relent towards the *Lord* againe, he begins to magnifie *Gods* goodnesse, and to condemne himselfe, hee beleeueth those promises, and thence hee growes vp in loue towards *God*; I say, hee growes vp in faith, and loue, and in this act of faith is the Spirit infused into his heart; this Spirit being thus infused, writes the Law in his inward parts, that is it that breedes in him a holy disposition, that enables him in some measure to keepe the Law, it prints in him all those graces that giue him strength to obserue the Commandements that *God* hath giuen him: so that, if a man will goe about this great worke, to change his heart, and to change his life, let him not goe about it as a morall man; that is, let him not onely consider what Commandements there are, what the rectitude is

Note.

Faith purgeth.

Heb. 9. 14.

Gal. 3. 5.

that the LORD requires, and how to bring his heart to it; but let him goe about it as a Christian, that is, let him beleue the promises of pardon in the blood of *Christ*, and the very beleueing of those promises will be able to *cleaue* and purge *the heart from dead workes*: (in that place wee then named, and wee could doe no more but name it) you shall finde it, *Heb. 9. 14. How much more shall the blood of Christ, which by the eternall Spirit offered himselfe without fault to God, purge your conscience from dead workes, to serue the liuing God.* The meaning of it is this, when a man hath once applyed the blood of *Christ* for his iustification, this effect will follow vpon it, there will accompany it a certaine vigour, a certaine vertue, a certaine power and strength, which will also purge his conscience from dead workes; that is, there shall goe a power of the *Holy Ghost* together with this blood, that shall not onely forbid him, and shew him that hee ought not to doe such and such euill things, but it shall clense his conscience from those rootes of dead workes, those corrupt lusts, and sinfull affections, that are in him, that dispose him to that euill; he shall find this power growing vpon him, it hee doe but apply the blood, that is, if he apply the promise of pardon and forgiuenesse through the blood of *Iesus Christ*. The like you shall see, *Gal. 3. 5. He that ministrereth to you the Spirit, and worketh miracles amongst you, doth hee doe it through the workes of the Law, or through the hearing of faith preached?*

*preached?* That is saith the Apostle, If I should only deliuer to you the Commandements, and the Precepts, and the Rules, by which you ought to walke, I might preach long enough to you, but you should neuer haue ability to keepe any of these; saith he, you may obserue those that preach the Law to you, did you receiue the Spirit then? no, but when I preached to you the promises of pardon and forgiuenesse, then you receiued the Spirit, it was conueyed into your hearts.

Now, I take it, there is a double meaning of this infusion of the Spirit here: in the time of the Apostles, there was a miraculous infusion and giuing of the *Holy Ghost*, that when they preached to them, as *Peter* to *Cornelius*, and *Paul* to others, and laid their hands on them, the *Holy Ghost* fell on them; that is, they were filled presently with an immediate infusion of knowledge; they had, some the gift of tongues, some extraordinary manifestation of the Spirit; saith the Apostle, when this was done, was it done by the preaching of the Law? was it not done by the preaching of *Christ*, and by offering to you the pardon and forgiuenesse of sins through him? Therefore you see how he expresseth it; Hee therefore that ministrerth the Spirit to you, and workes miracles among you, how doth hee worke these miracles? hee doth them not by the workes of the Lawe, but by the hearing of faith preached; that is, by our preaching of it, and your hearing it:

A double infusion of the Spirit.

A man by his  
owne strength  
cannot pre-  
uaile against  
a lust.

2 Pet. 1. 4.

Now looke how the Spirit was then conueyed to men, after the same manner it must now be conueyed to vs: so that beleeuing the promises is the way to get the heart healed; when a man hath any strong lust to consist withall, he must not thinke, that setting himselfe with strong vowes and resolutions to resist it, is the way to kill it: no, the way is to get assurance of pardon, to get assurance of Gods loue to himselfe in *CHRIST*, to labour to get communion betweene *Christ* and himselfe, to labour to delight in *God*, as he will when there once are termes of reconciliation betweene them, and when this is done, his heart will grow to an application of the Commandement, it will cloze with the Commandement: Whereas before it resisted it, and rebelled against it, it will cleaue to it, and loue it, and delight in it, and will receiue an impression from it: this I take likewise to be the meaning of that 2 *Pet.* 1. 4. *Hereby (saith he) we haue most gracious promises, and are thereby made partakers of the Diuine nature: that by them we shall be partakers of the godly nature; that is, by beleeuing the promises of pardon, we are thereby made partakers of the godly nature; there is a renewing, there is a change of the nature, a man is made another creature, euen while he is looking vpon the promise of pardon and remission, the promises of the New Couenant, that offer Iesus Christ, and the gift of righteousness through him, euen by beleeuing those promises it is wrought.*

You

You may compare this with that *Romanes 6.* where this obiection is made, If there bee a promise of pardon, and of grace, through *Christ*, then belike we may liue as we list? No, saith the Apostle, doe you but beleue those promises of grace, and the care is easie for the rest; in 1, 2, 3. Verses, *What shall wee say then? shall we continue in sinne that grace may abound? God forbid: Shall wee that are dead to sinne liue yet therein? Know you not, that as many as are baptized into Iesus Christ, are baptized into his death?* The meaning is this, if once you receiue *Iesus Christ*, and the pardon and remission of sinnes through him, you cannot be so baptized into him, but you must be baptized into his death; that is, of necessity, sinne must be crucified in you, you must be dead to sinne, as he was dead; you cannot be baptized into him for iustification, but you must be baptized likewise for mortification of the flesh, and for resurrection to newnesse of life; *Know you not, that all that are baptized into Iesus Christ, that is, that are baptized into him for reconciliation with God, of necessity they must also be baptized into his death?* Therefore, saith he, you are dead to sinne, by being thus baptized with *Christ*, it is impossible you should liue in it. So, I say, hee that hath the strongest faith, hee that beleeueth in the greatest degree the promises of pardon and remission, I dare boldly say, hee hath the holiest heart, and the holiest life: for that is the roote of it, it ariseth from

Rom. 6.1, 2, 3.

He that hath the strongest faith, hath the holiest life.



A double power in Christs blood.

that roote, sanctification ariseth from iustificati-  
on, the blood of *Christ* hath in it a power, not  
onely to wash vs from the guilt of sinne, but to  
cleanse, and to purge vs likewise from the po-  
wer and staine of sinne: And therefore, I say,  
the best way to get a great degree of sanctifica-  
tion, and of mortification of sinfull lusts, the  
best way to get a greater measure of the graces  
of the Spirit, to grow vp to greater holinesse of  
conuerſation, is to labour to grow in faith, in  
the beliefe of those promises of the Gospell:  
for there is no other reason in the world, why  
in the New Testament there is an infusion of  
the Spirit that giues life, but because now there  
are more euident promises of pardon, and for-  
giuenesse, and reconciliation with God, which  
by the Covenant of workes could not be. And  
so much shall serue for this.

4. Use.  
To know on  
what ground  
we looke for  
saluation.


The fourth and maine Use, that wee are to  
make of this, from this description of the Co-  
uenant, is to learne to know the ground vpon  
which we expect saluation, and the fulfilling of  
all the promises; the ground of all is this Co-  
uenant. My beloued, it is the greatest point  
that euer we had yet opportunity to deliuer to  
you; yea, it is the maine point that the Mini-  
sters of the Gospell can deliuer at any time,  
neither can they deliuer a point of greater mo-  
ment, nor can you heare any, then the descrip-  
tion of this Covenant of Grace? this is that  
you must lay vp for the foundation of all your  
comforts, it hath beene the corner stone vpon  
which

which the Saints haue beene built, from the beginning of the world, vnto this day : there is no ground you haue to belecue you shall be saued, there is no ground to belecue that any promise of *God* shall be made good to you, to belecue that you shall haue the price of the high Calling of *God* in *Iesus Christ*, and those glorious Riches of the inheritance prepared for vs in him ; I say, there is no other ground at all, but vpon this Couenant ; all that wee teach you, from day to day, are but conclusions drawne from this Couenant, they are all built vpon this : therefore, if euer you had cause to attend any thing, you haue reason to attend to this ; I say, this Couenant betweene *GOD* and vs. And therefore we will labour to open to you now more clearely, and distinctly, this Couenant ; though a difficult thing it is, to deliuer to you cleerely what it is, and those that belong to it ; yet you must know it, for it is the ground of all you hope for, it is that that every man is built vpon, you haue no other ground but this, *GOD* hath made a Couenant with you, and you are in Couenant with him : therefore, that I may shew it to you, we will proceed from the very first preaching of the Couenant to *Adam*. When the Serpent had overcome the Woman, and supplanted her and the Man, and had throwne them from their happinesse, *God* himselfe first preached the Gospell to them, and that in these termes, after he had charged them with their sinne, and had humbled them (for that

A hard thing  
to vnfold the  
Couenant of  
Grace,



God first hum-  
bleth, and  
then comforts



The Serpents  
seed, who,

that method he useth) he sheweth *Eue* what she had done, and saith to *Adam*, *Hast thou eaten of the tree, of which I said thou shalt not eat?* he shewes them their sinne, and after that the curse; then he begins to tell them hee will not leave them without hope; it is true, saith hee, the Serpent is your enemy, and hath overcome you: but, saith he, you shall not be slaves to him, and captiued to him for euer; but you shall resist him, and bee enemies to him, *I will put enmity* betweene the Serpent and the Woman, and you shall fight together, there shall be a warre betweene you, and this shall bee the issue of the warre, the Serpent shall afflict you, and hurt you something, but thou shalt overcome him, and bruisse his head, thou shalt bee the death of him, thou shalt haue the victory ouer him. The Woman might aske, But how can this bee? Alas, I am weake, I finde my selfe too weake already in the Battell, he is too strong for mee? Saith hee, I will giue thee a certaine *seede*, one that shall be borne of thee, and he shall be an enemy to the Serpent and his seede; that is, to all euill men, that are called his seede, because they are like him: there shall bee enmity betweene them two, and hee shall fight the Battell for thee; and in that Battell betweene him and the Serpent, this shall be the issue, the Serpent shall *bruisse his heele*, that is, he shall preuaile so farre as to cause men to crucifie him, which is but as the bruising of the heele; but, saith he, he shall *breake his head*, he shall

shall utterly destroy him, and overcome him for thee: so thou shalt preuaile againe, and be set in the place, and enioy all the promises. The Church continued in the vertue of this promise, this preaching of the Gospell, vntill *Abrahams* time, and then *GOD* beginnes to manifest his Couenant againe; he calts forth *Abraham*, and tels him, he meanes to make a Couenant with him, he tels him that hee will blesse him, and that all the Nations of the World should bee blessed in him: one while it is said thus, another while, *all the Nations of the Earth shall be blessed in thy seede?*

There are many difficulties in this, how the promise should be made to the seede; how againe it should be made to *Abraham* himselfe? (for it is said to be made to both) how all Nations are blessed in *Abraham*, and yet it is said, they shall be blessed in thy seed?

Difficulties in the Couenant to *Abraham*.

Againe, the Condition of the Couenant, which hee requires of *Abraham*, is the same thing that *God* makes a part likewise of his own Couenant.

Besides, *GODS* Couenant seemes not to bee the giuing of the *Messiah*, but the giuing of the promised Land, giuing him a sonne, and making him a great Nation; many difficulties there are in this: Therefore, that you may vnderstand them distinctly, I will deliuer it thus to you; not in the method wherein it is set downe, but so as I shall make it much clearer and perspicuous to you, and best

to be vnderstood by you : therefore you shall obserue in G o d s preaching the Gospel to *Abraham*;

First, the *Couenant*.

Secondly, the condition of it.

Thirdly, the confirmation of it.

Fourthly, the parts of the *Couenant*.

Fifely, the obiections the Iewes might bee ready to make against it. And shewing those five, we shall open it fully vnto you.

i. the Coue-  
nant made  
with *Abraham*.

All blessings  
in Christ the  
promised seed.

First, The *Couenant* that G o d made with *Abraham*, was after this manner : *Abraham*, saith the L o r d, I will giue thee a seede, and in that seede both thou thy selfe, and all the Nations of the Earth shall be blessed ; and the question is, how this shall be done ? Saith the *Lord*, hee shall blesse thee, he shall haue power in his hands to blesse thee ; for I will make him a Prophet, a Priest, and a King. All the blessings that the people euer had, they were conueyed to them by these three, by their Priests, by their Prophets, and by their Kings : saith he, this promise I haue made to that seede, that he shall be a Prophet, a Priest, and a King ; yea, saith hee, that seede of mine that I shall send, that shall be borne of thee, hee shall bee my Sonne, and my Heyre, and in him likewise thou shalt be made an heyre and a sonne ; an heyre of all the World, as he is a Sonne, as hee is endowed with all spirituall priuiledges belonging to him ; yea, thou shalt not onely haue this, but, saith he, thou shalt euen haue the Spirit of the

the Sonne, and be made like to him, thou shalt be made a Prophet, as he is a Prophet, he shall teach thee so, by infusing of the same spirit that dwels in himselfe, hee shall teach thee such knowledge, that thou shalt bee a Prophet, as he is; yea, he shall make thee a Priest, as himselfe is; thine owne person shall bee accepted aswell as what thou doest: yea, hee shall make thee a King, as he is a King; that is, thou shalt haue the spirit of a King, to rule ouer all thy sinfull lusts and dispositions, thou shalt haue the peace of a King, the ioy, the comfort, the riches of a King, and the victory of a King, I will deliuer thee from all thine enemies: and for a Type of this, (for the Couenant was made after *Melchizedeck* came to him, as we may see, Chap. 14.) thou shalt see a resemblance of it, in that *Melchizedeck* hath done to thee, hee came to thee, and blessed thee, and hee was a King, a Priest, and a Prophet; hee was the King of peace, and the Priest of the most high God; and what was the blessing that *Melchizedeck* brought to *Abraham*? Saith hee, the LORD blesse thee; hee blessed him, that is, hee bade him goe on, and prosper, hee wished that all blessings might come vpon him, that hee might overcome his enemies, &c. that hee might haue blessings of all sorts, they are not set down particularly; and (in a word) hee made him *heire of all things*: for, (saith he) I am the Priest of the most high God, *possessor of heauen and Earth*, and heere I haue brought thee Bread and

Christs offices  
communicated to eury  
Christian.

Gen. 14.

*Melchizedeck*  
his blessing of  
*Abraham*.

Holy men  
carefull to  
giue God the  
glory of his  
blessings.

Tythe a signe  
of homage.

and Wine, that is, an earnest, a little for the whole, to shew this to thee, that GOD hath made thee heyre of all things; And thereupon, when the King of *Sodome* presently offered him the riches that he had taken, when he came backe from the Victory, No, saith *Abraham*, I will not take them; for it is the LORD that blesseth mee, it is he that shall make me rich, it is he that is my exceeding great reward, it is he that hath entred into *Concenant* with mee; and therefore, saith he, it shall neuer be said that *the King of Sodome hath made Abraham rich*, I have receiued all from him, and I will restore all to him: therefore, you see, hee paid Tythes to *Melchizedeck*, he gave him the tenth of all that hee had: So, (saith GOD) that *Messiah*, that promised seede, is a Priest after the order of *Melchizedeck*; hee is a King, hee shall come and blesse thee, after that manner hee shall make thee heyre of all things, onely thou shalt doe him homage, saith hee, as thou didst to *Melchizedeck*, What was that homage? That thou shalt giue him the tenth of all thou hast, that is, by that thou shalt shew thine homage, thou shalt shew that thou art bound to shew him obedience, thou shalt shew vpon what tenure thou holdest all that thou hast; thou givest him that as a rent, acknowledging him to be the LORD, of whom thou hast receiued all things, and to whom thou owest all things: therefore *Abraham* would take nothing of any else, hee would take nothing of the



the King of *Sodome*, nor he would doe nothing for the King of *Sodome*; that is, not for him, nor any man, but as from *God*, as a meanes vnder him; this is the great *Covenant* that the *LORD* made with *Abraham*: So you see how the promise is made to the seede: for the promise was made thus to the seed, *God* hath promised that he shoule bee a King, a Priest, and a Prophet, *I haue sworne*, saith he, *thou art a Priest for euer, after the order of Melchizedeck*: Again, *I will giue vnto him the Kingdome of David*. Thus the promises come after in the Old Testament: So the promise is made to the seede, and againe it is the seede that blesteth him. This is the promise.

Now for the Condition that *God* required of *Abraham*, it was this, Thou shalt beleue this, thou shalt beleue that such a *Messiah* shall be sent into the World: Art thou able to beleue this, *Abraham*? He answers, Yes. Well, saith the *LORD*, I will put thee to the tryall, I will see whether thou canst beleue this or no; and, withall, I will giue thee a signe or euidence that I am able to performe it: saith hee, I will giue thee a Sonne: It is true, thou art as a dead man, thou art almost an hundred yeeres old, and the wombe of *Sarah* is dead: I will promise thee a Sonne, art thou able to beleue it? Again, thou seest the Land of *Canaan*, thou hast not one foot in it, I will giue this Land in the length and breadth of it, for thy possession: Art thou able to beleue this? Saith the Text,

*Abraham*

2. The condition of the Covenant, which is faith.

Tryall of *Abrahams* faith.

Gen. 15. 4.

Vers. 6.

*Abraham* did belecue, and *God* accounted that faith of his for *righteousnesse*; that is, hee accepted him for it; for that faith he reckoned him a man fit to make a *Covenant* withall, hee accounted him a righteous person; that is, hee was willing to enter into *Covenant* with him, because hee beleued him. Beloued, this was not directly the beleeuing of the *Messiah* (hee did intend the *Messiah*) but it was the beleeuing that he should haue a sonne. You see, the Text is plaine, *Gen. 15.* when *God* had said to *Abraham*, that hee would bee his exceeding great reward, saith *Abraham*, *I goe childlesse, and the Steward of my house will be my heyre.* Saith the LORD to him, Verse 4. *This man shall not be thine heyre, but one that shall come out of thine own bowels: shall be thine heyre.* Goe looke vpon the Starres, if thou bee able to number them, then thou shalt number the seed that thou shalt haue. Saith the Text, Verse 6. *Abraham beleued, and hee accounted that to him for righteousness.* So likewise hee addes in the Verses following, againe hee said, *I am the Lord, that brought thee out of Ur of the Chaldees, to giue thee this Land to inherit it.* So, beloued, this was the promise. Now, when *Abraham* had beleued this, saith the Lord to him; This faith of thine, that is to say, not this particular act, by which thou beleuest that thou shalt haue a sonne, that shall be thine immediate heyre, but that habit, that grace of faith, that beleu-<sup>ing</sup> disposition in thee, whereby thou art able to beleue this promise, saith he,

he, with the same faith thou also beleeuest the promise of the *Messiah*, that a certaine seede shall be given thee, in whom all the Nations of the Earth shall be blessed. Saith hee, this faith of thine I take for the condition of the *Covenant* on thy part, I will for this reckon thee righteous, I will account thee as a man fit to bee entered into Covenant withall. Againe, the *Lord* tryed him afterward, when *Isaac* was growne ver. 22. Goe, saith he, and kill thy sonne: we see *Abraham* was able to keepe it, hee went, and meant to haue done it in good earnest; so there was the same ground for beleeuing now, that there was before: for, saith hee, *God* could haue raised him from the dead, when I had killed him, as well as make mee, when I was dead, and *Sarahs* wombe, when that was dead, to bring forth a sonne: *God* can as well raise him from the dead, as he could giue him mee from a dead wombe at first. Wee see that *God* vpon this renewes the *Covenant* againe, and renewes it with an Oath; sure, saith he, I will performe my *Covenant*, since I see that thou beleeuest, and fearest mee, and preferrest me before thine only sonne: these are but the concomitants of his faith. So that it was this act of *Abraham*, by which hee did beleeue the promise of *God*, that made him partaker of the *Covenant*. And if you aske now what is the condition that makes every man partaker of this *Covenant* of Grace? It is nothing but onely faith, ability to beleeue it, that *God* would

The ground  
of *Abrahams*  
faith.

All other promises accomplished in Christ.

Note.

send such a *Messiah*, before the Law, and that hee hath exhibited, and sent him since : for you must know this, that all the promises, the very giuing of *Isaac*, the giuing of the promised Land, all these were but shaddowes, as it were, of the great promise, of the maine *Covenant* in *Christ*. So likewise, that act of *Abrahams* faith, whereby hee beleeued that hee should haue a sonne, and beleeued that GOD would giue his children possession of that Land where hee had not a foot, was but likewise a branch, and a shaddow, and a pledge, as it were, of the maine act of faith, whereby he beleeued the promised seed should be giuen him, in whom himselfe, and all the Nations of the Earth should bee blessed. So then wee haue found out this, what the condicion is that God requires of euery man to bee made partaker of his *Covenant* ; it is nothing but to beleue in GOD ; that is, GOD saith, I will giue my Sonne to you ; *to vs a Sonne is giuen, &c.* that shall bee the promised seed, and I will make him a King, a Priest, and a Propther, to blesse you ; hee shall giue you remission of sinnes, &c. he shall teach you, and instruct you to mortifie your lusts, and shall make you partakers of his Kingdome ; hee shall make you heyres, and sonnes ; this is a very great promise, can you beleue this ? If a man will but beleue GOD now, it makes him partaker of the *Covenant*, this puts him within the *Covenant* : You will say, this is very strange : how can it be,

bee, that so small a condition as this, that to beleeue, should make a man partaker of the *Covenant*: that vpon which all the promises hang initially, is nothing but beleeuing. You see *Abraham* did no more but beleeue GOD, when hee told him hee should haue a sonne, you see how much *God* made of that: So it is with vs, if wee doe but beleeue this, *God* will make as much of it, he will make good all the promises of the *Covenant* to vs: But, I say, this hath need of a reason, why it is suspended onely vpon faith, and beliefe; the reason is this, marke it well, it is a point of exceeding great moment.

First, though there were nothing but faith, yet that beleeuing brings with it, and workes sanctification, and holinesse of life: for whereas you might object, May a man beleeue this promise, and yet walke according to the lusts of his owne ignorance, and so to be made partaker of the *Covenant*? Let him, if he can beleeue truely, and doe this; but it is impossible, let him beleeue, and the other will follow. Behold *Abraham* himselfe, (to give you an instance of it) he beleeued GOD, and it was accounted to him for righteousness; I say, it was enough for him to beleeue GOD: For that drawes after it inherent righteousness of sanctification, and holinesse of life: for, saith the Text, *Rom. 4.* *Abraham* is said to beleeue GOD, when hee said he should haue a sonne, he gaue him glory, that is the ground, which

Why faith is the condition of the *Covenant*.

1. Reason. Faith draweth holines with it

How faith  
drawes other  
graces.

Iam. 1.

drawes with it all other graces, after this manner; hee that beleeues **G O D**, hath a good opinion of him, hee loves him; hee that loves him, must needs be full of good workes. Besides, he that beleeues him, when **G O D** shall say to him, *I am thy exceeding great reward*, see that thou keepe close to mee, thou shalt haue an eye vpon mee, and walke with mee from day to day. Let a man beleeue that *God is Al-sufficient*; that he will bee a *Sunne and a Shield* to him, and his *exceeding great reward*, he will be ready to doe it. *Abraham* did so, when *God* called him from his Fathers House, and from his kindred, he was ready to doe so; when *God* would haue him to offer vp his onely sonne, he was ready to doe it: for he beleeued *God*, he beleeued his promise, and his ability and willingness to helpe him; he beleeued his Almighty power, and therefore whatsoener *God* bid him doe, he would doe it; he preferred *God* before his owne ease, before his owne profit, before his onely sonne whom he loved: Let any man beleeue as *Abraham* did, and of necessity it will produce good workes; let a man beleeue truly, and truth of beliefe will bring forth truth of holinesse: and therefore wee heare what Saint *Iames* saith, *Iam. 2. Abraham was iustified by faith*; it is true: but, saith hee, *Abrahams* faith had workes ioyned with it: for it was not a dead, a counterfeite faith, but a true faith, and being a true faith, you see, *Abraham* had workes as well as faith: for when **G O D** bade him

him offer his sonne, he did it: Was not that an exceeding great worke? saith the Apostle there: So say I, nowonder that it is by faith, that the LORD requires no more but to beleue: for when a man beleeueth, workes will follow, it will breed holinesse of life; let him beleue GOD to bee an exceeding great reward that hee is a Sunne and a Shield, he will follow GOD wherefoener hee leades him; let him beleue the promise of GOD, when hee describes himselfe, hee must needs haue a good opinion of him, and loue him, and bee exceeding fruitfull in good workes, and obedience to him; therefore that is one reason for it.

1. A second reason of it is, because it could not bee done by obedience to the Law; it was impossible to haue made the sonnes of men partakers of the *Covenant* that way: for if it could haue beene done by the Law, and by the Commandement, it should haue beene; but the LORD tryed that in *Adam*, hee gaue *Adam* a Commandement, and ability to keepe it, (for he made him perfectly righteous and innocent) yet *Adam* did not keepe it. Put the case that GOD should haue tryed him the second time, and haue giuen him a Commandement againe, and not haue required the Condition of faith, but of obedience, hee would haue broken it, as he did before; and therefore it could not bee by the Law: Therefore it must needs bee by faith, and the pro-

2. Reason.  
Nothing but  
faith could be  
the condition  
of the *Covenant*.



Faith makes  
the promises  
sure to vs.

Gal. 3. 21.

mises, otherwise it could neuer haue beene sure. *Adam* brake it; surely, if hee brake it, wee should haue broken it, if it had beene any other way but by faith: and therefore wee see what the Apostle saith, *Galat. 3. 21. Is the Law then against the promise of GOD? GOD forbid: for if there had beene a Lawe giuen that could haue giuen life, surely righteousness had beene by the Law: If Adam had stood, and had kept the Law, and if men could haue entred into Couenant, and haue kept it, Christ had beene spared, the Couenant of Grace had beene spared; if righteousness had beene by the Law, there had needed no Messiah, there had needed no Couenant of Grace; and therefore, through the infirmity of the flesh, (Adams flesh, that would not keepe the Law, and ours, that is not able to keepe it) there was no other way to make mankinde partaker of the Couenant of Grace, but onely by faith, by beleeuing God, and by taking the promise, and the gift of Righteousnesse, through Iesus Christ: for it could neuer else in likelihood haue bene sure to the seede, This is the way to make it sure, when there is no more but an acceptation required, and not exact obedience to the Commandement.*

3. Reason.  
Faith best an-  
swers Gods  
Couenant.

Thirdly, it is by faith: because nothing else can answer the Couenant, but faith: you see, the Couenant is not a Commandement, *Do this, and liue*, but the Couenant is a promise, I will giue thee, It runnes all vpon promises.

mis, I will give thee a seede, and in that seede thou shalt bee blessed. I will give thee this good Land, &c. So that the Covenant of Grace stands on Gods part all in promises: Now you know that it is faith that answers the promise: for the promise is to be beleueed; if the COVENANT had stood in precepts, and Commandements, and rules of the Law, then it must haue beene answered by workes, and obedience, and therefore it could not bee by obedience: for that holds not proportion, there is not agreement betweene them; but since the Covenant consists of promises, that must needs bee by beleueing, and not by workes.

Fourthly, and lastly, it is by faith, because the Lord would haue it by free grace, and not of debt: for, if the LORD should giue a Law and rules to men, and promise them life vpon it, when they had performed the worke, they would challenge it of debt: no, saith the LORD, it is an inheritance, I doe not vse to deale with my children, as men doe with their seruants, that I should giue them worke to doe, and when they haue done it, I should giue them wages, then they would come and challenge it at my hands by way of debt: no, saith the Lord, this is an inheritance, and you are my sonnes, and you shall haue it giuen you freely, and giuen you as it becomes a Father to giue it, so you shall take it; therefore, that it might bee of free grace, and not of debt, it

The Covenant  
on Gods part  
is promises.

4. Reason.  
Faith receiues  
it as a free gift.

Faith excludes  
boasting.

is by faith, and not by workes. And that is added, likewise, if it had beene by workes, men would haue beene ready to boast, and haue said, I haue done this, I am able to keepe the Law, therefore the promise of eternall life shall bee made good vnto mee, I shall receiue it as wages, men would boast in themselves: No, saith the LORD, no creature shall boast in it selfe: for that puts every man further from the LORD, the more a man reioyceth in himselfe, the more hee stands vpon his owne bottome, the more he is diuorced from GOD, and separated from him: bur, saith he, *be that reioyceth, let him reioyce in the LORD*: for that fits a man for the LORD, and therefore I will haue it by faith, it shall not be by workes. So you see now what is the Condition. Surely, looke how *Abraham* was made partaker of the Couenant, so euery one of vs must bee; *Abraham* was made partaker of it by faith, so shall euery man bee made partaker of it by faith, and no otherwise. *Abraham* beleued *God* when hee had a promise, and because he beleued him, (not that particular act of faith, but) that grace of faith, whereby he beleued this, and the other promises of the *Messiah*, was counted to him for righteousness: and so for this cause, because wee beleue the promises, and the Couenant of Grace, therefore the LORD accept vs, and accounts vs righteous; and because this seemes strange to the sonnes of men, therefore we see with how much adoe

adoe *Paul* labours to make it good, what strong objections were against it in all times. I haue shewed the reason. Now when you read *Rom.* 3. & 4. and *Gal.* 3. & 4. you may know the better meaning of those places,. Well, you see the *Couenant*, you heare that there is such a *Couenant*; secondly, you see the Condition of this *Couenant*.

The third thing is the confirmation of the *Couenant*; when a man heares that *G O D* will vouchsafe so much fauour vnto mankinde, a man is ready to say as *Gedeon* did, *alas, my Family is poore in Manasses*, I am the least in all my Fathers House, And who am I, that I should be raised vp hitherto? that such a promise as this should be made to mee, that I should goe, and saue *Israel*? &c. I say, after the same manner a man might bee ready to obiekt, *Alas*, what are wee the sonnes of men, that the great *G O D* of Heauen and Earth should enter into such a *Couenant* with vs, that he should make vs such promises as these, that he should make vs heyres of the World, that hee should blesse vs in that manner, to make vs sonnes, to make vs Kings and Priests? Saith the *L O R D*, I confesse it is a *Couenant* that needes confirmation: therefore the *L O R D* hath confirmed it all these wayes; the *L O R D* hath confirmed it, first, by his promise; saith he, you haue my sere Word for it; if that bee not enough, I will confirme it by an Oath, and because he had no greater to sweare by, he saith, by my selfe haue I sworne, that

3  
The confirmation  
of the  
Covenant,

The Couenant  
confirmed,

1.  
By Gods pro-  
mise.

2.  
By his Oath.

3.  
By the blood  
of Christ.

Gal. 3. 15.

Heb. 9.

4  
By seales.

Circumcision.

Passeouer.

that I will make it good : this is not enough, but he confirms it by the blood of *Christ* himselfe ; the Mediator shall come, and confirme this Testament and when the Testament is confirmed by the death of the Testator, there is no more altering of that ; saith hee, *Gal. 3. A mans Testament no man changeth, after once it is confirmed :* and when the Testator is dead, *Heb. 9.* then the testament is confirmed : so it is confirmed by the blood, by the death of the Testator. This is not enough, but hee hath added seales vnto it, hee hath confirmed it likewise by them ; saith hee, *I will adde the seale of Circumcision, and of the Passeouer.* Concerning Circumcision, saith the *Lord. Goe,* and circumcise your selues, and when I see the Circumcision, I will remember my *COVENANT*, and make it good to you ; that, as hee said of the Bow, he set the Bow in the Cloud, saith hee, I will make my Couenant, that I will neuer destroy the Earth againe with raine, this Bow shall be the witnesse of the Couenant, and when I looke vpon it, I will remember my Couenant ; after this manner are the signes and seales of the Couenant ; saith he, Circumcise your selues, and when I see that, I will remember my Couenant, and will spare you, and I will make good to you all the promises of it : So likewise the Passeouer, saith hee, See that you keepe it, take the Lambe, and sprinkle the blood, &c. Saith he, when I see it, I will remember my Couenant. Where, *beloued, this*

is to be obserued, that these signes or scales of the Couenant, not onely confirme the promises on *Gods* part, but they signifie that faith, that condition which is required on our part: for when the *L o r d* comes, and lookes into his Church, and sees a great company in it, sees his House full and he comes, and asks, What doe you in my House? What doe a number of those that professe themselues to be within the compasse of the Couenant there? Their answer is, *L o r d*, wee belecue, wee are among those that keepe the Condition. If you belecue, where is your Circumcision? It may be you haue the outward Circumcision in the flesh, but where is the Circumcision of the heart? for, if you did belecue indeede, it would worke a change in the heart, as Faith, I told you, that is indeede a liuely faith, workes a change, it cuts off sinfull lusts, it makes a man deny himselfe and cleaue to *G O D*, and serue him with a perfect heart. So againe, after that manner doth the second signe of the *Couenant*, which is the Passeouer, when the *L o r d* shall aske, Doe you belecue? Yes, heere is the sprinkling of the blood of the Lambe, But where is the true sprinkling vpon the heart and conscience? heere is the outward Passeouer, the outward profession, you come and take the signe and the scale, but where is the inward sprinkling? Therefore you see what was required in the Passeouer; saith hee, when you eate the Lambe, &c. haue you tasted of the sweet

The scales of the Couenant are signes of our faith.

Circumcision inward.

What is meant  
1.  
By sprinkling in the Passeouer.

2.  
By eating the  
Lambe.

3.  
By going out  
of *Egypt*.

4.  
By sowe  
hearts.

Rom. 2.

5.  
By cleansing  
out leauen.

sweet of the Lambe, haue you euer tasted of the sweetnesse that is in *Iesus Christ*, so that you can loue him, and delight in him? are you clad like those that went out of *Egypt*, with their staues in their hands, and their feet shod; that is, are you ready to goe out of *Egypt*, that is, from sinne and wickednesse, from the state of vnregeneracie, wherein you were before? Againe, haue your soules tasted of the sowe hearts, of that bondage, that now you are weary of all the bondage of sinne and Satan, that you desire exceedingly to goe from it, that you reckon the contrary *condition* a condition of freedome wherein you are willing and desirous to continue? Saith the LORD, when I looke vpon these signes, I will remember my *Couenant*; onely see that your Circumcision be not in the letter, as we see, *Rom. 2.* but see that you be circumcised in your hearts; that there not onely be a Passouer, but see that you *keepe the Passeouer with sincerity*, see that all leauen bee cleansed out of your hearts, that is, that your hearts be empty of the dominion of euery sinne; see that you haue tasted of the sowrenesse of that bondage, that you be willing to be rid of it, see that you be willing to trauell out of *Egypt*, to another, to a further Countrey; see that this be reall, not in profession and shew, but in deede; and saith the LORD, I will remember my *Couenant*; and these are the confirmations of the *Couenant*, saith the LORD, you shall not neede to doubt it, I haue sworne, it is repea-



repeated *Heb. 6.* besides it is confirmed with blood, with the death of the Testator, and there is none that alters the Will of the dead, when he is dead they adde nothing to it, nor take nothing from it : besides, I have confirmed it with seales, and therefore it stands vnalterable. These three things we haue obserued now in this

*COVENANT.*

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*FINIS.*

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# THE TWELFTH SERMON.

GENESIS 17. 2.

*And I will make my Covenant betwene mee  
and thee.*



OV have heard what the *Covenant* is in the generall.

The fourth thing is, What the particular branches, and parts, or gifts, and priviledges of this *Covenant* are; and those

wee will reduce vnto three heads.

Now the three parts of the *Covenant* are answerable to the three Offices of *Christ*: for, wee told you, it is *Christ* himselte, to whom the promises are immediately made; he is a Priest, a King, and a Prophet; it is hee that makes

good

4.  
The parts of  
the *Covenant*  
three.

1. Part, Remission of finnes.

The excellencie of Christs Priesthood.

Heb. 10. 22.

Note.

good all the parts of the *Covenant*, and he doth it according to all his three Offices; remission of finnes, he giues as a Priest: the other Priests were but a shadow of this Priesthood of *Christ*, he is the great High Priest, that is *holy and harmelesse, and undefiled, that is higher then the Heauens*; the great High Priest, that is entered (saith the Text) *into the very heauens themselves*; hee that *sitts at the right hand of God*, and is now present with him; he that is *not entered in by the blood of Bulls, and of Goats, but by his owne blood*. This is such a High Priest as is able indeede to giue remission of finnes, and therefore saith the Apostle, *Heb. 10. 22. Seeing we haue such a high Priest*, doubt not, but now come with full assurance of faith, when you see such an High Priest as this: if they were able to beleeue, that had but a weake man to bee their Priest before the comming of *Christ*, that offered for his owne finnes, as well as for the finnes of others, that often repeated his Sacrifice, that had but the blood of Bulls and Goats, that did but enter into the Tabernacle; saith hee, when you see *Iesus Christ* himselfe come, that hath no sinne of his owne, that offered one perfect Sacrifice that he needes not to repeate, that entered not into the Tabernacle, but into the Heauen it selfe, that did this with his owne blood, and not with the blood of beasts, saith hee, *draw neere now, with assurance of faith*: that is, Why should you make question now? you haue great ground of assuring your selues, that

that your sinnes shall bee forgiven; now you may *trust perfectly to the grace* reuealed through him. This is the first.

The second is, I will teach you knowledge, and that hee doth as a Prophet; you *shall no more teach every man his brother, but all shall bee taught of mee*. Beloued, it is another kinde of teaching, when the LORD teacheth vs knowledge, then that is that wee can haue from the hands of men; *Christ* is another kinde of Prophet, you come not to heare him speake, to heare him teaching, as a man heares other Lectures, where his vnderstanding is informed, but he is such a Prophet, as enlightens euery man within, that comes into the World; that is, euery man that is enlightened, is enlightened by him, hee is such a Prophet, as *baptizeth you with the Holy Ghost*, hee is such a Prophet that makes mens hearts to burne within them when he speakes to them; such a Prophet as saith to *Matthew, Follow mee*, and he doth it; such a Prophet as saith to his Ministers, *Goe teach all Nations, and I will be with you*, and I will make you able Ministers, *not of the letter, but of the Spirit*; there is no man in the world can say this, but this great Prophet, and this is the Prophet that the Lord hath raised vp, the Prophet that hee promised hee would raise another like *Moses*, that great Prophet, that should teach men after another fashion, then all the Prophets before were euer able to doe. And that is the second part of the *Couenant*.

2 Part.  
Knowledge.

The excellencie of Christs  
Prophetickall  
Office.

1 Cor. 8.

Christ as a  
Prophet teacheth vs,

I  
To know sin  
aright,

2  
To know God  
aright,

Wee may know many things, but it is a hard thing to know as wee ought to know. It is said of an vnregenerate man, 2 Cor. 8. *Hee knowes nothing as he ought to know.* For example, thou maist know sinne, and know it most exactly, but, if this doe not worke vpon thy heart, if the sinne lye not exceeding heauy vpon thee, if it breed not in thee godly sorrow for it, if it doth not amaze thee, as it were, with the filthinesse and vilenesse of it, it is, because thou dost not yet know it, as thou oughtest to know it: And how shall a man doe then? Goe to CHRIST, he is the Prophet, that is, he teacheth a man to see things so, that his heart, his will and affections shall likewise be moued with it: You are to consider the *Couenant* when you goe to the LORD; and therefore that man that saith, I can looke vpon my sinne with dry eyes, I can looke vpon it, and neuer be affected with it, this is, because he is taught but with the teaching of men; hee must remember that this is a part of the *Couenant*, and God hath bound himselfe by an Oath to performe it. *Iesus Christ*, as he is a Prophet, God hath sent him to teach thee all things belonging to saluation, and so to teach thee, that thou shalt be in a right manner affected with it.

And so likewise put the case thou know God, thou seest him in his attributes, thou hearest him often described, and art able to describe him to others, but for all this, thou findest not thy heart affectioned towards him, thou seest not that excellency

cellency and beauty that is in him, so that thy heart is not enamoured with him, thou canst not say thou louest him *with all thy heart, with all thy soule, and with all thy strength*, What wilt thou doe in this case? Go to *Christ* the Prophet, and beseech him that hee would teach thee to know the LORD, this is his promise; if thou pray to him, and hee doe not doe it, vrge him with this, it is a part of his *Couenant*, that hee hath confirmed by Oath, and must doe it, and be assured of this, if we seeke, and bee earnest with him, hee will teach vs to know the Lord, and to know him so. that wee shall loue him with all our soule, and with all our strength. The like may I say of any thing else.

Put the case afflictions come vpon thee, and thou be not able to be patient vnder such afflictions, suppose that it bee a matter of disgrace and discredit, that so wounds thee, that thy heart can not be at rest, what is the reason of this? Thou callest to mind, it may be, all the rules of patience, that should teach thee to beare afflictions; well, and yet thou art not able to doe it: the cause is, because thou dost not yet know these outward temptations, these outward evils, as thou oughtest to know them, if thou diddest, they would seeme small to thine eyes, sinne would be an exceeding great griefe, but these would bee but trifles and flea-bitings, in comparison of the other: goe to *Christ* now, and beseech him to shew thee what is the nature of these outward crosses and losses, that

3.  
To know afflictions aright.



thou mayst be taught of him once : hee is the great Prophet, that teacheth a man so, hee so presents things in their own colours to the vnderstanding, that the will and affections follow and apprehend them aright; goe to him, and beseech him that thou maist know them as thou oughtest, and thou shalt finde, that thou shalt be able to beare the greatest crosse with patience, it shall be nothing then to thee, it will appeare to be a small matter, when he hath taught thee to iudge aright thou shalt not bee deceived in it.

4.  
To know pleasures aright.

So likewise, for pleasure, when a man finds his heart so wedded to any sinfull lust, to any euill haunt, wherein his heart is held inordinately, that it cannot diuorce it selfe from it, goe to *Christ*, hee is the great Prophet. Thus we may doe with the rest. This is the second part of the *Couenant*.

3. Part of the  
Covenant.  
Christ's King-  
ly Office, in 3.  
things.

The third part of the *Couenant* is, that which he will performe to vs, as he is King, and it consists in these three things.

1.  
To subdue sin-  
full lusts.

You know, the Office of a King is to guide and rule; now, if thou finde thy heart vnruely, if thou finde thy selfe subiect to vnruely affections, to sinfull inordinate lusts, which thou canst not master, it is a part of his Kingdome now to set vp his owne government in thy heart, *to put his Law into thy minde*, and to write it in thy inward parts, that so thou maist bee indeede subiect to the Kingdome of *CHRIST* in a willing manner. When a man sees nothing (as wee said

said before) but the outward letter of the Law, he will neuer be subiect, he will neuer yeeld obedience, but Christ comes as a King now, and puts an inward disposition into the minde, that shall answer the letter without, and so he makes a man subiect to his gouernment. Beloued, that Phrase is to be marked, *Heb. 8. 10.* Saith the Lord, *I will put my Law into their mindes; there are Lawes out of mens minds, Lawes without, that euery man may see; but it is another thing to haue the Law put into a mans minde: for example, this is the Law without, Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy strength, To answer which, you shall see, Deut. 30. 6. I will circumsise thy heart, and then thou shalt be able to loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength: That is, I will put this affection, or this grace of Loue within thy heart, it shall not bee without onely, but I will put it within, that there shall bee a grace within, a habit of loue within, answerable to the Commandement without: this is to put the Law into the minde: you know this is the Commandement of the LORD, Thou shalt feare the LORD, and keepe his Ordinances, and his Statutes, and his Commandements to doe them. Well, saith the Lord, Ier. 32. 40. I will make a Covenant with you: and what will I doe? I will put my feare into your hearts. I will not onely giue you this precept, that thou shalt looke on without, Thou shalt*

*Heb. 8. 10.*

The Law without and within the mind.

*Deut. 30. 6.*

*Ier. 32. 40.*

*fear me, and keepe my Commandements*, but I will put the affections of feare into thy heart, there it shall bee, and then thou shalt easily feare mee, and keepe my Commandements; thou shalt feare to disobey mee, thou shalt feare and tremble at my Word, and take heed how thou doest any thing contrary to my minde: and, beloved, when this is done indeede, hee makes vs kings, as hee makes vs Priests and Prophets: for when a man is thus taught, hee is a Prophet, other men need not to teach him, for hee is a *spirituall man* then, and *is able to iudge of all things*; I say, when this gouernment is set vp, and the Law is put into his minde, when it is put into his inward parts, then he makes vs Kings: for when men haue so much strength within themselues, that they can guide and rule themselues, and walke in the way of righteousnes, now they are made Kings, and such Kings the Lord makes all those that come to him. This is the first part of his Kingdome.

2.  
To giue abundance of  
peace,

Spirituall  
peace a part  
of Gods Co-  
uenant.

The second part is, to giue vs abundance of all things, to giue vs peace: for the Office of a King (you know) is to keepe his people in peace, as it is said of *Saul*, *hee clothed them with Scarlet*, that is, he made his people to abound with wealth, and peace, and quietnesse: this the Lord doth likewise, and this is a part of his spirituall Kingdome. Now his Kingdome is spirituall; therefore the maine worke of it is to giue vs inward peace and ioy; you may haue

haue troubles in the World, but *my Kingdome is not of this World*, and therefore wee are not so much to expect an outward worldly peace, though we haue likewise a promise of that, but in mee you shall haue inward peace, saith hee, *the Kingdome of GOD is in righteousness*, that is the first part, when God workes righteousness, as I haue named before. The second is *Peace and ioy*, so that that is a part of the Couenant, GOD promisseth inward peace and ioy, when you want it, know, that it is a part of his *Couenant*, you may goe to GOD, and beseech him to fill your hearts with this *peace that passeth understanding*, and with this *joy which is unspeakable, and glorious*; goe, and beseech him to enrich your hearts with those spirituall riches that belong to saluation, This is a part of his Kingdome, and that which hee hath promised to vs: now this is not all, but he hath promised likewise an outward peace, hee hath promised wee shall be heyres of all things, *all things are yours*, hee hath promised outward riches, wee are heyres of all the world: so that it is likewise a part of his Couenant, when a man wants any outward comfort, any outward helpe, any blessings, or deliuerance, he may goe to *Christ*, that is the *King of all Kings*, as hee is Lord of all things, as he himselfe is heyre of all things, and beseech him to grant it vnto him: for it is a part of his *Couenant*.

And the third and last is, that wee shall overcome our enemies, that is the third branch of

Outward  
peace a part  
of Gods Co-  
uenant.

<sup>3</sup>  
To giue Victo-  
ry ouer all our  
enemies.

Luk. 1. 74.

Christ as King  
•uercommeth

I.

Spirituall ene-  
mies.

2.

Outward ene-  
mies.

this Kingdome; And that which was promi-  
sed to *Abraham*, thou shalt possesse the gates of  
thine enemies, when hee renewed his *Couenant*,  
vpon the offering of his sonne, and you shall  
finde it, *Luk. 1. 74.* repeated againe, this is the  
great promise that *God* hath made, *that being*  
*deliuered from the hands of all our enemies, wee*  
*might serue him in righteousness and holinesse all*  
*the dayes of our life.* Now as this Kingdome is  
spirituall, so the chiefe part of this Kingdome  
stands in overcomming our spirituall enemies;  
and therefore you may challenge this *Couenant*  
at his hands, when you are to wrestle with Sa-  
tan, or any temptation and lust, *Lord*, hast  
thou not said that thou wilt deliuer mee out of  
the hands of all mine enemies? Is it not a part  
of thy *Couenant*? But, beloued, that is not  
all neither, there is a promise, and that is a part  
of the *Couenant* likewise, that wee shall over-  
come our outward enemies, thou shalt possesse  
the gate of thine enemies; so farre as it is good  
for vs, as farre as *God* sees it meet, he disposeth  
these in a different manner, but yet it is a part of  
the *Couenant*, and therefore a man may goe  
and challenge it at *Gods* hands; *Lord*, if it  
be good, if it be fit, and meet for me to haue it,  
thou hast promised it, I shall haue victory ouer  
them also. So now you see what the *Couenant*  
is: But now there is one maine generall, that  
likewise is a branch of this *Couenant*, that is ge-  
nerall to all the three, that is the giuing of the  
Spirit, it is a branch of the *Couenant*, as we see,

1001

*Joel 2.* which is repeated *Act. 2.* *I will powre out my Spirit vpon all flesh in those dayes, and your yong men shall see visions, &c.* Beloued, know, that this was a part of the Couenant that was made with *Abraham*. It was expressed to *Abraham* in generall, *I will blesse thee*, afterwards there were seuerall branches of it; now one thing was expressed, as part of the Couenant, and then another; among the branches, this was one, *I will powre out my Spirit vpon all flesh*, which is that which you haue likewise *Esay 44.* 3. *I will powre out my Spirit, as water vpon the dry ground, and you shall grow as the grasse, and as the Willow by the Riuers of water.* Whereof that this is the meaning, *Peter* makes it good, *Act. 2.* and so likewise, the great promise that our Sauour *Christ* made to them was, *I will baptize you with the Holy Ghost*, this promise was made before hee departed in the flesh, but it was fulfilled after, when hee powred forth his Spirit. Beloued, this is that great part of the Couenant, that which comprehends the life of all the other three, that which enables vs to doe all the rest, that which makes vs Kings, and Priests, and Prophets, this powring out of the Spirit vpon vs, even as *Christ* himselfe was anoynted with the Spirit without measure; that he might be able to teach vs, that he might bee a Prophet, a King, and a Priest, that which enabled him to performe all those Offices, was the effusion of the Spirit vpon him without measure: That which makes vs able to bee partakers

*Joel 2.*  
*Act. 2.*

*Esay 44. 3.*

*Act. 2.*

The giuing of  
the Spirit a  
part of Gods  
Couenant.

partakers of those three parts of the Couenant, is likewise the same Spirit, wherewith wee are anoynted according to our measure. So much shall serue for this, namely what the particular branches, and parts and priuiledges of the Couenant are.

5. Obiections  
against it.

The fift and last is, the Obiections that are made against this Couenant, There were two great Obiections that *Paul* euery where met with, (for our scope is, that when we put all this together, that we haue deliuered about this Couenant, you may reade at leasure, *Rom.* 3, & 4. and *Gal.* 3, & 4. and all the promises made to *Abraham*, and when you haue this before you, you will bee able then to vnderstand it) I say, there are two great Obiections that *Paul* euery where met with.

1. Obiect.

The one is from the Law, Is it not said euery where, Those that obey the Commandement shall liue, and euery promise is made still to them that feare the *Lord*, and keepe his Commandements? and therefore it is by the Law.

*Ans.*

The promises are not to the obedience of the Law.

1.

The Law was after the promise.

2.

Because wee cannot keepe the Law.

Nay, saith the Apostle, *Gal.* 3. it is impossible that it should be by the Law: for the Law was giuen 430. yeeres after the promise and Couenant was established with *Abraham* long before it; it cannot bee now, that that which comes after, can disannull that which went before: but besides there is another great reason, and that is this, saith the Apostle, you were neuer able to keepe the Law, you could neuer be



be saued, if you would haue it by the Law, to what end is the Law giuen then? *By reason of transgression*, that you might learne to know how impossible it is for you to come to *God*, to be partaker of the Couenant any other way, then by faith; faith hee, you might remember that *Adam*, when he was in innocency and perfection, was much stronger then you, yet did not keepe the Law; but, because that was easie for people to forget, the Law was giuen againe by *Moses*, vpon Mount *Sinai*, that the *L O R D* by that meanes might reminde you of the Commandement, and of your sinnes; and of the curse belonging to you, and therefore, faith hee, when the Law was deliuered, it was so terrible, that *Moses* himselfe did tremble; and therefore said the People, *Lord, Doe not thou speake to vs any more*, deliuer not the Law to vs any more, but let *Moses* come, and bee as a *Mediator* betweene vs, let him speake; for we are not able to see these fires, these burnings, wee are not able to see this and liue. The meaning of it is this, the Law, if any man looke on it, it is so terrible, when *God* comes to speake to a man in his Law, and in his Commandements, that there is nothing to be expected but death: that same fearefulnesse at Mount *Sinai*, was but onely an expression of that feare which the Law of *God* puts vpon euery mans conscience; and therefore, when the People then desired a Mediator, that might speake, and that *G O D* might speake no more, another thing

was

The end of  
giuing the  
Law.

What the ter-  
rours at the  
giuing of the  
Law, did sig-  
nific.

was signified by it, that no man is able to come to *God* by yeelding obedience to the Law, but he must needs haue a Mediator to goe between *God* and him.

*Obiect.*

The other obiection is from the Ceremonies of the Law; they were ready to say, We haue a Priest, wee haue Sacrifices, we haue diuers washings and Rites, &c. wee were wont to bee saued by them, why may wee not so still?

*Ans.*

The *Couenant* of Grace cloathed with the ceremoniall Law.

The answer to it is, That these were but the oldnesse of the letter; for indeed all these did but cloathe the *COVENANT* of Grace; the *COVENANT* of Grace was deliuered to the *Iewes*, the Ceremonies did indeede but set it out, they were but types and shaddowes, by which it was expressed to the *Iewes*: the *Iewes*, by reason of their ignorance, were not able to see the body for the clothes, they were not able to see the signification of the Spirit for the letter, they were not able to see the sword for the sheath, the kernell for the shell; that is, they could not see *Christ* himselfe, the inward promises, but stucke in the outward barke, and rinde of Ceremonies, in the shell of them, and so they became vnprofitable; but indeed those rites did nothing but cloathe the *Couenant* of Grace, and set it forth to them. So much shall serue for the dispatching of these five things.

*Simile.*

Now hence you see how those difficulties may bee answered, that I mentioned before. For example, it is said, *the promise is made to the seede,*

seede, yet the promise is made to vs, and yet againe the *Covenant* is made with *Abraham*, How can all these stand together? The promises that are made to the seed, that is to *Christ* himselfe, those are these promises: *Thou shalt bee a Priest for ever, and I will give thee the Kingdome of David, thou shalt sit in that Throne, thou shalt be a Prince of peace, and the government shall be upon thy shoulder, likewise thou shalt be a Prophet to my People, thou shalt open the prison to the Captive, thou shalt be annoynted, &c. and then shalt goe and preach to them: These are the promises that are made vnto the seede.*

The promises that are made to vs, though they bee of the same *Covenant*, yet they differ in this, the active part is committed to the *Messiah*, to the seede it selfe; but the passive part, those are the promises that belong to vs *You shall be taught, you shall bee made Prophets, likewise, you shall haue your sinnes forgiven, you shall haue the effect of his Priesthood made good vnto you, you shall be subiect to his government, by an inherent righteousness, that he shall worke in you; for you shall be made Kings; so the promise is made to vs.*

How is the promise made to *Abraham*? for it is said, *In thee all the Nations of the Earth shall be blessed.*

The meaning of this is, they are deriuative promises, the primitive and Originall was made to *Iesus Christ*; but why is it said then, that

*Quest.*

*Auf.*

What promises are made to *Christ*,

The promises made to vs passive,

Note.

Child of *Abraham*, what.

All that partake of *Christ*, deriued from, or grafted into *Abraham*.

Rom. 11. 17. How the Gentiles receiue the promise in *Abraham*.

that in *Abraham* all the Nations of the Earth shall be blessed? the meaning of it is this, there was none that euer was partaker of the promises, but the children of *Abraham*, and therefore they were deriued from *Abraham* to all the men in the world besides, that euer haue beene since. Now what is it to be a childe of *Abraham*? not to be borne of *Abraham* according to the flesh, but to be like *Abraham*: you are the children of the *Denill*, Why? You are like him. So that all that haue faith, are the children of *Abraham*: but more is meant then that; I say, all that doe partake of this promised *Messiah*, are deriued from *Abraham*, eyther deriued from him, or grafted into him, one of these two; all that were saued before the coming of *Christ*, were either such as descended from him, or were ingrafted into the same Nation. But what doe you say of the Gentiles, that are now come in? How doe they receiue from *Abraham*? How can it be said, in *Abraham* shall all the Nations of the world be blessed?

You know, it is said, *Rom. 11.* that the naturall branches were broken off, and the wilde Olive is ingrafted in: that is the reason likewise why the Law comes from *Sion*, the Lord will haue the Gentiles to be ingrafted into the stocke, as it were, he will haue the Law to proceede from *Ierusalem*, he will haue them put into that Familie as the Proselytes, and so were all Nations: for they receiued it from *Ierusalem*: for they had the Oracles of God committed to them,  
all

all the Nations in the World received them from them, they drew the sap of knowledge from them, so that they were grafted in: thus all the Nations in the world were blessed in *Abraham*, and *Abraham* was blessed in the seed it selfe.

But yet one obiection is yet behinde, that is, how comes it to passe, that to bee renewed in the spirit of our mindes, and to walke in the wayes of the *Lord*, in the way of regeneration, should be a part of the Covenant on our part, you shall repent and belecue, and be renewed, and then you shall be forgiven, &c. you shall have the Kingdome; and yet, for all this, you see it is a part of the Covenant on *Gods* part, saith the *Lord*, *Ezek. 36. 26. I will give you a new heart, and a new spirit*, there is an expression of the Covenant, and yet it is a condition that is required on our part.

To this I answer briefly; The Condition that is required of vs, as part of the Covenant, is the doing of this, the action, the performance of these things, it is to repent, to serve the *Lord* in newnesse of life, but the ability by which we are able to performe these, is a part of the Covenant on the *Lords* part, to have new hearts, and new spirits, whereby wee are able to repent, and to *bring forth fruit worthy of amendment of life*; I say, the inward ability, the change of the heart, the renewing of vs in the spirit of our mindes, the writing of the Law in the inward parts, that is a branch  
of

*Obiect.*

Repentance a part of the Covenant on *Gods* part and ours too, how.

*Ezek. 36. 26.*

*Ans.*

The actions of faith and repentance ours, the power of doing them *Gods*.

of ~~Gods~~ *Couenant*, but the doing of this, the bringing forth the fruite of these inward abilities, of these inward habits and graces, that are planted in vs by the power of *Christ*, that thing is required in vs. As, for example, the very habit of faith, the very grace and power of beleeu-  
 uing, that *God* hath promised to giue, it belongs to him, but to beleeu, to take the promises, to accept of *Iesus Christ*, and to receiue him, and the gift of righteousness by him, this is required as a condition on our part. And so much shall serue for the opening of this, and for this point.

*Quest.*

*Ans.*

How to know  
 whether we  
 be in the Co-  
 uenant, or no.

I.

By faith.

Gal. 5. 5.

The next question wee had to propound to you, was this, How a man should know whether he be within the *Couenant*, or no? You shall know it by this, How did *Abraham* know whether he was in the *Couenant*, or how will you know whether *Abraham*, or any other were? Saith the Text, *Abraham* beleeued *God*, and therefore *God* reckoned him as a man that was righteous, and accepted him to be a partaker of the *Couenant*: and so, if thou beleue, it is certaine then, thou art within the *Couenant*: But how shall a man know that? *Gal. 5. 5. Neither circumcision auaieth any thing, nor uncircumcision, but faith which worketh by loue.* If thou canst finde this now, that thou art able to take *Iesus Christ*, to take him as a Lord and Saviour, thou art able to beleue all the *Couenant* of Grace, thou art by that put into the *Couenant*.

But

But how shall a man know whether this faith be right or no? for, you know, there is a false, dead, and counterfet faith: if it be so, thou shalt finde it to be of a working and lively nature, but many times wee may bee deceived in that. A woman many times thinks she is with childe, but if she finde no motion nor stirring, it is an argument she was deceived: So, when a man thinks that hee hath faith in his heart, but yet he findes no life, no motion, no stirring, there is no worke proceeding from his faith, it is an argument he was mistaken, hee was deceived in it: for, if it bee a right faith, it will worke, there will be life and motion in it. As *Abrahams* faith, you see, it enabled him to doe whatsoeuer God appointed him, to offer his sonne, to excommunicate *Ismael*, when God bid him cast him out, though hee loued *Ismael* exceeding dearly, yet he did it, and did it readily; so, whatsoeuer else God bade him doe, here was a worke of faith.

But yet a little further, a man may be yet deceived in this, a mans faith may worke, and an Hypocrite may doe many workes, if it bee but bare working, a man may bee deceived, and therefore this is added further, it *workes by loue*. A man may doe exceeding many duties, hee may suffer Martyrdome, hee may giue all to the poore, hee may be a very diligent Preacher of the Gospell: for *Paul* faith, I may *speake with the tongue of men and Angels*, I may *giue my goods to the poore*,

How to know  
if our faith be  
true.

*Simile.*

True faith is  
operative.

An Hypocrite  
may doe much  
without faith.

F t

I may



Doing duties  
with loue, a  
signe of faith.

2.

By being graft  
into Christ.

How to know  
we are ingraft  
into Christ.

I may gine my body to be burned, and yet if these great workes be done, *without loue they are nothing.* But, on the other side, if you finde this, that you doe but the least worke, if it be but to gine a cup of cold water, and doe it out of loue, if you abstaine from one sinne, if you overcome any one lust whatsoeuer, that is deare and neere to you, because you loue *Iesus Christ*, if you set your selues vpon any worke, vpon any employment and endeavour, and thy heart witnesseth this to thee, it is because I loue the LORD, and desire exceedingly to please him, he is one that I would faine haue communion with, my delight is in him, therefore I doe these workes: for it is my meate and drinke to doe his will; now thou art on a sure ground, now thou maist know thou art within the *COVENANT*: for thou beleeuest as *Abraham* did, and therefore thou art within the *COVENANT*, as hee was; thou maist know it, because thy faith workes, and then thou maist know that it workes right, because it is done by loue.

Well, yet there is another way to know this, that is, *in thy seede* (saith the Text) *shall all the Nations of the world be blessed*; if a man be then ingrafted into this seede, into the *Messiah* once, then he shall be blessed, if once hee belong to him. Well, how shall a man know that?

If thou haue received the Spirit of the Son: for whosoever is in *Christ*, hath received the Spirit of *Christ*, if he haue not received the Spirit of *Christ*, he is not in him. Consider whether

ther you haue receiued the Spirit of the Sonne, the Spirit of the promised seed, that is, whether thou art made like *Christ* by the Spirit : for the Spirit will assimilate thee, & renew this Image in thee, he makes thee such another in some degree as hee is ; yea, he will not onely doe this, but he will witnesse to thee, that he is thy *God*, and that thou art of those that are partakers of the *Covenant*, and therefore that is the way to finde it out, that is the thing I intend to insist vpon, to finde out whether you haue this Spirit, you shall finde it, this is the great marke that the Apostle *Paul* insists vpon, still in all his Epistles, by which a man may know whether he be within the *Covenant*, or no, still it is this, we haue receiued the Spirit, and the Spirit seales us to the day of redemption, we are established and sealed by the Spirit of promise, and we haue receiued the Spirit, which is an earnest, &c.

An euidence  
of being in the  
Covenant,

Now to know whether you haue the Spirit, I will commend these two places of Scripture to you to consider : one is, *Rom. 8. 15.* You haue not receiued the Spirit of bondage, to feare againe, but the Spirit of Adoption, whereby you cry *Abba Father*, the same Spirit beareth witnesse with our spirits, that we are the sonnes of God. The other you shall finde, *1 Ioh. 5. 8.* And there are three that beare record in Earth, the Spirit, the Water, and the Blood, and these three agree in one. If you would finde out whether you haue the Spirit of the Sonne, or no, you shall know it by these three :

*Rom. 8. 15.*

*1 Ioh. 5. 8.*

Tryall whether we haue the Spirit,

I.

By that which goe before, namely, the spirit of bondage.

The Law worketh not without the spirit of bondage.

Act. 2.

act. 7, 6, 7.

Afflictions & iudgements the execution of the Law.

1 Sam. 13. 18.

Ezra 10. 9.

In the Antecedents, the Concomitants, and the Consequents.

The Antecedent is the *Spirit of bondage* : for that of necessity must goe before, so that if thou neuer hadst the spirit of bondage, certainly, thou hast not yet receiued the Spirit of the Sonne : for the Apostle speakes of it heere, as the common condition to all Christians, they doe not receiue the Spirit of bondage againe ; you had it once, but now you haue the spirit of Adoption : I say, euery man must haue this spirit of bondage, and the ground of it is this, because no man can come to CHRIST, except the Law be a Schoolemaster to bring him to *Christ* ; now the Law is not a Schoolemaster, it teacheth no man, except the spirit of bondage worke feare, except the spirit of bondage put an edge vpon the Law, put a Sword into the hand of the Law, to pricke the heart, to wound the heart, as it is said, *Acts 2.* this is the *spirit of bondage* ; you may heare the Law, and the threatnings and curses applyed to you 10000. times ouer, and yet no feare be bred in you, except the spirit of bondage ioyne with it, that makes it effectuell. Now in the Law are included iudgements and afflictions, which are but the execution of the Law, sometimes it goes with the Law it selfe, sometimes with the iudgement and afflictions, it is the Spirit of bondage that must goe with both ; as for example, when it thundred & rained in Wheat-haruest, 1 *Sam.* 12. the people feared exceedingly ; and *Ezra 10.* 9. when

when there was an exceeding *great raine*, the people did exceedingly tremble, and, you know, in that Earthquake, though all were safe, *Act. 16.* and there was no cause why he should be so vnquiet, yet we see how the *Goaler* was amazed, his heart was wounded, this was not for these particular Iudgements, there might be a great raine, there might be a great Earthquake, and Thunder in Wheat-haruest, and yet mens hearts little moued, but there went a spirit of bondage, that bred a feare in them, this is that, I say, no man can come to *Christ*, without the Law, either in it selfe, or in afflictions, which are but the executioners of it, and these are not effectuell without the Spirit of bondage.

And there is a very great reason for it; because otherwise we should neuer know the loue of *Christ*, hee that hath not knowne what the meaning of this spirit of bondage is, what these feares are, what these terrours of conscience are in some measure, knowes not what *Christ* hath suffered for him, or what deliuerance hee hath had by him; besides, he will not be applyable to *Christ*: But I will not stand more vpon this. Hast thou not had the spirit of bondage? I say, surely, if thou hast not tasted of this, *Christ* hath not sowne the seede of grace in thy heart: doth any man sow before he hath plowed? doth any man make a new impression before there bee an obliteration of the old? Before the heart be melted with the spirit of bondage, there is no sense of a new spirit, to make a new impression

*Act. 16.*

Afflictions not effectual without the Spirit of bondage.

The spirit of bondage teacheth vs to know Christs loue.

The spirit of  
bondage in a  
different mea-  
sure on men.

upon it; I confesse it is different, it is sometimes more, sometimes lesse, but all have it, more or lesse; sometimes the Medicine goes so close with the revealing of sinne, and of Iudgement, that it is not so much discerned; sometimes againe; *God* meanes to bestow vpon some men a great measure of grace, and therefore he giues them a greater measure of the spirit of bondage, because *God* meanes to teach them more to prize *Christ*, he meanes more to baptize them with the baptisme of the *Holy Ghost*, and therefore he baptizeth them with a greater measure of the spirit of bondage, they shall drinke deeper of that spirit, because his intention is, that they shall drinke deeper of the spirit of Adoption: and therefore *Christ* takes it for an Argument, concerning the Woman, when he saw she loued exceeding much, surely she had a great measure of the spirit of bondage, shee was much wounded for her sinnes, there had beene exceeding much forgiuen her, in her apprehension; and so was *Paul* exceedingly wounded. This must goe before.

The things which goe together with it, are these three, the testimony of the *blood*, of the *water*, and of our *owne spirits*.

First, beloued, there is the testimony of the blood, *There are three that beare record in the Earth, the spirit, the water, and the blood*, though the spirit be set first, as it is vsuall amongst the *Hebrewes*, and in the Scriptures, to put the last first; Now if a man would know whether hee  
be

3. Things goe  
together with  
the Spirit.

I.  
The testimo-  
ny of the  
blood of  
*Christ*.

be in *Christ*, whether he hath received the promised seede, or no, let him consider first, whether hee hath beleueed in the blood, that is, there is a word of promise, that saith thus to vs, there is a Sacrifice that is offered, there is the blood of the Lambe shed from the beginning of the World, and this blood shall wash thee from all thy sinnes, when a man stands to consider this promise, this promise hath two things in it, there is the truth of it, and the goodness of it; a man doth, with *Abraham*, beleue the truth of it, he beleuees *God*, and saith, it is true, I beleue it, but withal, there is a goodness in it, and therefore, as the vnderstanding saith, it is true, so the will saith, it is good, and he takes it, and embraceth it, and is exceeding greedy of it: for when the spirit of bondage makes a man feare, it empties a man of all righteousness, as a man empties a Caske, that there is nothing left in it, it puls away all other props and stayes from him, it leaues a man in this case, that he sees nothing in the world to saue him, but the blood of *CHRIST*; when a man sees this, he takes fast hold of that, he will not let it goe for any thing; and though it be told him, you shall haue many troubles and crosses, you must part with all you haue, you shall haue somewhat hereafter, but you shall haue little for the present; he cares not though it costs him his life, if he may haue this blood to wash away his sinnes, it is enough, this he layes fast hold vpon.

Two things in the promises of God.

Note.

When a man  
is said to enter  
into the Co-  
uenant,

2. The testi-  
mony of wa-  
ter.

Eph. 5.

When a man doth this, at that very houre, he is entred into *Covenant*, he is translated from death to life, he hath now received the promised seede, and he shall be blessed; for *God* hath said it, and sworne it, and it cannot bee otherwise; and this is the testimony of the blood, when a man can say, I know I haue taken and applyed the blood of *Christ*, I rest vpon it, I beleue that my sinnes are forgiven, I graspe it, I receiue it, this is the testimony of the blood.

Now, when a man hath tooke the blood, What? shall he continue in filthinesse still, and walke after the lusts of his former ignorance? No, the *Lord* comes not by blood onely, but by water also, that is, by sanctification, hee sends the spirit of sanctification, that cleanseeth and washeth his seruants, that washeth away not onely the outward filthinesse, but the euill nature, the swinish nature, that they desire no more to wallow in the myre, as before: for the *LORD* will not have a sluttish Church, and therefore, *Eph. 5 hee washeth the Church, and cleanseth it*; he washeth euery man in the Church from topt to toe; there is not one place in the soule, nor one place in the conuersation, but it is rinsed in this water; and then, when a man comes to finde this, that he hath not only found the blood of *Christ* applyed to him by faith, but hath found that he hath bene able to purifie himselfe, and by the worke of *Christs* Spirit ioyning with him, when hee goes about to purge himselfe, that helps to cleanse his

con-



conscience from dead workes. This is the second testimony.

Now follows the testimony of our own spirits, which gathers conclusions frō both these, and saith thus, Seeing I haue received the blood and seeing I am able to purifie my selfe, I conclude, I am in a good estate, I am partaker of the *Covenant*: if a man could argue thus truly, it is said, *whosoever beleeueth, shall be saved*, but I beleue, this is the testimony of the blood only; but when a man can say, I doe labour to purifie my selfe, I desire nothing in the world so much, I do it in good earnest, this is the testimony of the water to this signe, and testimony of the blood, which shewes that it is true, that it is a liuely hope: for he *that hath a liuely hope, he purifies himselfe*, 1 Ioh. 3.

But some man may say, This testimony of a mans owne spirit may deceiue him.

I answer, it cannot, because though it be called the testimony of our owne spirit, yet it is a spirit enlightned, it is a spirit sanctified with the Spirit of Christ, and then that Rule is true, 1 Ioh. 3. *If our owne hearts condemne vs not*; that is, if the heart of a man enlightned, if the heart of a man with which the *Holy Ghost* ioynes, if the heart of a man sanctified doe not condemne him, if he haue the testimony of this spirit, that he shall be saved, he needs not doubt it, he hath boldnesse towards God, then againe hee must consider, this worke is the testimony of the spirit, the water, and the blood; and these three

3. The testimony of our owne spirits,

1 Ioh. 3.3.

*Obiect.*

*Ans.*

The testimony of our spirits enlightned, cannot deceiue.  
1 Ioh. 3.

agree

*agree in one*; it is not the testimony of the Spirit alone, but it is the testimony of the Water ioyned with it; if it were but the testimony of one, indeed the ground were not good; but they all agree in one: and therefore if thou haue one sure to thee, it is enough. These are the things which goe before, and accompany it.

The testimo-  
ny of Gods  
Spirit.  
Eph. 1. 13.

Now follows the testimony of *Gods Spirit*; which we shall see described, besides the places I named to you, *Eph. 1. Wherein after you beleeu-  
ed, you were sealed with the Spirit of promise.* When a man hath beleeued, and tooke *Iesus Christ*; secondly, when he hath washed and purified himselfe, that is, he hath gone about his worke, and so his own spirit gathers a testimony hence, that he is in a good estate; after he hath thus beleued, then, saith hee, comes the *Holy Ghost*, and seales the same things vnto you; that is, the *Lord* leaues a man alone a while; as it were, to champe vpon the bridle, as I may say, he lets a man alone to some doubts and feares, that so he may purge himselfe the more carefully; but after a time, when a man hath put to his seale that *God* is true, then the *Lord* scales him againe with the spirit of promise, that is, the *Lord* sends the Spirit into his heart, and that Spirit giues witnesse to him, and when he hath put to his seale that *God* is true, then the *Lord* puts to his seale, and assures him that he hath receiued him to mercy. You will say, What is the seale or witnesse of the Spirit? My beloued, it is a thing that wee cannot expresse, it is a certaine diuine

Quest.  
Ans.

The testimony  
of the Spirit,  
what.

diuine expreffion of light, a certaine vnexpref-  
fible affurance that we are the fonnes of God, a  
certaine fecret manifeftation, that God hath re-  
ceiued vs, and put away our finnes, ; I fay, it is  
fuch a thing, that no man knowes, but they that  
haue it; you fhall finde it expreffed by all thefe  
places of Scripture, *Reu. 3. If any man will open  
to me, I will come in and fup with him*; that is,  
when the Lord enters into a kind of familiarity  
with a man, when he vouchsafes him fo much  
faour as to come and fup and dine with him,  
as it were, and to dwell with him: and fo, *Reu.  
2. 17. To him that ouercommeth, will I giue of the  
hidden Mannab; I will giue him a white ftone with  
a new name written in it, that no man knowes, but  
he that hath it*; that is, there fhall bee a fecret  
priuy token (as it were) of loue giuen him, a fe-  
cret marke of it, that there is no man in the  
world knowes befides: So, *Ioh. 14. 21. If any  
man loue me, and keepe my Commandements, I will  
fhew my felfe to him*; that is, hee fhall haue an  
extraordinary manifeftation of my felfe, hee  
fhall haue fuch an expreffion of loue and peace,  
that fhall fill his heart with peace and ioy, fuch  
a thing that no man knowes but himfelfe. Be-  
loued, this is the testimony of the Spirit. I con-  
fesse, it is a wondrous thing, and if there were  
not fome Christians that did feele it, and know  
it, you might beleeeue there were no fuch thing,  
that it were but a fancie or enthufiafme; but,  
it is certaine, there are a generation of men, that  
know what this feale of the Lord is; indeed you  
muft

Reu. 3. 20.

Reu. 2. 17.

Ioh. 14. 21.

The testimony  
of Gods Spirit  
is better felt  
then expreffed

The witnesse  
of Gods Spi-  
rit is after the  
testimony of  
blood and  
water.

must remember this, to distinguish it from all fancies and delusions, this Spirit comes after you haue the water, and the blood, after you are beleevers, after you haue purged your selues, and therefore if any man haue flashes of light and ioy, that witnesse that he hath receiued the promise, and that he is in the *Covenant*, and for all this he haue not the things that goe before it, hee may well take it for a delusion; saith *Christ, I will come and sup with him*: but with whom? with him that first openeth to me. If thou open thy heart to the *Lord*, whensoever hee knocks, and comes to thee. And so, *To him that ouercomes, I will giue of the hidden Mannah*. If thou be one that art able to overcome temptations, and vnruely affections, and sinfull lusts, thou maist conclude, it is a true testimony that thou art not deceiued; but if thou be one that art ~~not~~ overcome with euery base lust, with euery temptation, thou art deceiued, if thou art perswaded thou art in good estate, this is not the witnesse of the Spirit; for, *it is to him that ouercomes*. So againe, *to him that loues mee, and keepes my Commandements, &c.* Now if thou be one that breakst the Commandements of *God*, that findest not that holy fire in thy brest, that findest not thy heart affectioned to him, and yet thou hast ~~not~~ these great flashes of assurance, and thinkest thy state good, thou deceiuest thy selfe, the *Lord* hath not shewed himselfe to thee, but it is a delusion; and therefore I say, consider it; and this is the consequent of it, that

that he that hath it is able to pray. So I will conclude all, he is able to cry *Abba Father*. If thou haue such an assurance of a good estate, and yet art not able to pray, thou art deceiued likewise: for that is the property of the Spirit, it makes a man cry to *God*, and call him *Father*.

You will say, is it such a matter? euery man can pray.

Beloued, it is another thing then the world imagines it to be, hee that hath this Spirit, is mighty in prayer, he is able to wrestle with *God*, (as *Jacob* did) by the spirit of Adoption, he *had power with God*, as it is said there, hee is able to preuaile with the *LORD*, and why? because he can speake to him, as to a *Father*, he can continue in prayer, and watch thereunto with all perseverance; he can speake to him as one that he is well acquainted with, he can not only speake remissely, but hee can cry *Abba Father*, that shewes seruency in his prayer; there is no man in the world that is able to doe it besides. We see a description of other men, *Esa* 33. 14. when they are troubled, they are not able to pray indeed, they may haue formes of prayer, that they may vse in times of peace, but let any great trouble come vpon them; let them be put to it, and you shall finde they are not able to doe it; but they runne away from *God* as fast as they can at that time, they are not able to come and say *Thou art my Father*, I beseech thee heare me, I beseech thee pittie me, and forgive mee: no, but they tremble at *Gods* presence,

as

How to know whether we haue the witness of the Spirit.

Quest.

Ans.

A Spirit of prayer a greater thing then men thinke.

*Esa* 33. 14.

None bold with *God* in affliction, but his children

Wicked men  
run from God  
in trouble.

Iob 27. 8, 9, 10.

Note.

as the Thiefe doth at the presence of the Iudge; *the sinners in Sion are afraid* in that day when God comes, at the day of visitation, the sinners in Sion are afraid, &c. *for who shall deale with deuouring fire?* that is, they tremble at such a day, when the day of death comes, when God begins to shew himselfe to them, in the fiercenesse of his wrath, when he begins to come neere them in the day of visitation, then they fly from him as one would flye from deuouring fire, they fly not to him, as one would fly to a mercifull Father, that is ready to heare them, and helpe them, but they fly from him as fast as they can, as one would fly from euerlasting burning. The like place you haue, *Iob 27. 8, 9, 10. For what hope hath the Hypocrite when hee hath heaped vp riches, when God shall come and pull away his soule? Will God heare his prayer when he cries, &c? Will hee call vpon God at all times?* A wicked man may make some shew of prayer to God in time of health, and in time of peace, but at that time, saith he, when he hath spent his time in gathering riches, in heaping them vp, and GOD comes vpon him suddenly, and shall pull away his soule, he reares and rends it from him, (for so the word signifies in the Originall) that is, he is not willing to resigne it into Gods hands, as the righteous man doth, but hee is busie about his wealth, and God surprizeth him, and rends his soule from him. What will hee doe in this case? Will he pray? saith *Iob*: No, he giues no reasons. *He hath no delight in the Lord, he neuer*

neuer loued the *Lord*, there is no such loue betweene the *Lord* and him, as there is betweene the father and the Childe, betweene the Husband and the Wife, he neuer had the spirit of a son, he cannot pray, for he delights not in *God*.

But he doth pray somerimes ?

Yea, for some fit, it may be, in some extremity, he may cry as a Thiefe at the Barre may cry to the Iudge, (as he doth somerimes exceeding hard) not because he loues the Iudge, but it is a cry that comes from extremity, and it is but in extremity, and by that the falsenesse and hypocritisme of them is known : So an Hypocrite may cry in the time of extremity, but it is a cry, it is not a prayer, and it is but in the time of extremity, it is not at all times that he doth it, he is not able to doe it ; for the *Lord* is a stranger to him, he looks vpon the *Lord*, as vpon a terrible Iudge ; and therefore if thou wouldest know whether thou hast the Spirit of the Sonne, first, thou shalt know it by that which went before ; secondly, thou shalt know it by that which goes together with it, the testimony of the blood, the testimony of the water, and of thine own spirit.

Thirdly, thou maist know it by this, by the Consequents, it makes thee able to pray, and in the time of extremity it makes thee able to goe to *God* as to a Father, when another flies away from him, as from everlasting burnings.

So much shall serue for this time.

FINIS.

*Obiect.*

*Anf.*

Wicked men come not to *God* out of loue to him, but are forced by their owne extremity.







# THE THIRTEENTH SERMON.

GENESIS 17. 2.

*And I will make my Covenant betweene mee  
and thee.*



THE point which we were in handling, was this, How a man may know whether he be in the *Covenant*, or no? I told you, there are 3. waies to know it. Let a man consider how *Abraham* came into the *Covenant*; *Abraham* beleened God, and it was imputed to him for-righteousnesse. If thou beleene, then thou art within the *Covenant*; but it must be a faith that worketh by love; if it bee a faith which workes not, it is but a dead faith,

G g and

How to know  
whether wee  
are in the Co-  
uenant, or no.

and if it doe worke, yet if it worke not by loue, the *Lord* regardeth it not: it is true, it is faith that layes hold vpon the *Couenant*, but it works by loue; faith is the point of the *Compass*, that fastens vpon the *Couenant*, but loue is the other part, that goes about, that doth all the businesse, it is that which keeps the Commandements, it is that which quickens vs to euery good worke.

2.

If we haue taken the promised seed,

The second way to know whether we are in the *Couenant*, or no, is, to consider whether we haue taken the promised seed; for in him shall all the Nations of the world be blessed. How shall wee know that? If we haue the Spirit of the Sonne, that is knowne by the Spirit it selfe, *the Spirit beares witnesse*; the witnesse of the Spirit, as I told you, it is knowne by that which goes before it, by that which accompanies it, and by that which followes after. This is the point that we were in handling, and wee were broken off in the midst of it; wee will recall it a little, and deliuer it somewhat more distinctly to you, than wee could doe then for haste.

First, I say, whosoever hath the Spirit of the Sonne, he must haue, before it, *the spirit of bondage*: *Rom. 8. 15. You haue not receiued the spirit of bondage againe to feare, but you haue receiued the spirit of Adoption.* As if hee should say, there are none, but first they receiue the spirit of bondage: for there is no man can come to *Christ*, except the Law bee his Schoolemaster,

Rom. 8. 15.

ster, and the Law is not effectuall without the spirit of bondage, neither the Law in the threatnings, nor the iudgements, which are the executioners of those threatnings: you may heare the Law opened to you a hundred and a hundred times, that is, the particular finnes of which a man is guilty, described; yea, the particular iudgements; yea, the *L o r d* may follow you with afflictions and crosses, yet except there be a spirit of bondage to worke together with these, it will neuer molifie an obdurate heart,

And therefore, my *beloued*, you must make this account, if you haue neuer been affrighted with the terrours of *G o d*, if you haue neuer beene put into any feare by the spirit of bondage, be assured that you haue not yet the *spirit of Adoption*. If men would haue looked to the *brazen Serpent*, without being stung of the fiery Serpents, *G o d* would haue spared the spirit of bondage; but who doth it? or who is able to doe it? Wee bee all in a dead sleepe, and, except we be wakened with the *terrours of the Almighty*, there is no man would seeke after *Iesus Christ*; wee may preach the Gospell long enough, and men, for the most part turne the deafe eare to vs, till the *Lord open their eares of afflictions*, and especially, by the *spirit of bondage*; it cannot be, but there must be some precedent worke, wee will not come home to the *Lord* without it. Wee doe all as the Woman that had the bloody issue, as long

He that neuer had the spirit of bondage, hath not the spirit of Adoption.

*Simile.*

None come to  
Christ, till all  
other meanes  
faile.

*Simile.*

as she had mony in her purse, or that there were Physicians to goe to, that she had ability to haue them, she would not come to *Christ*; but when she had spent all, when she saw there was no more hope, then shee comes to *Christ*, and was healed of her bloody issue: so doe wee, so long as we can liue in sinne, wee consider not the greatnesse, nor the dearenesse of the disease, but if wee can but subsist with it, wee goe on, wee come not to *Christ*, but when wee are spoiled of all by the spirit of bondage, when wee are put in feare of death, that is it that brings vs home to *Iesum Christ*, and therefore we must make an account of it as a generall rule, there must be such a spirit of bondage to bring vs home: we doe in this case, as *Isaiah* did with *Abisolon*, when hee liued in the Court, in ease and pleasure, hee would not come to *Abisolon*, hee might send againe and againe, but hee would not come at him, till his Corne was set on fire, and that brought him: So, vnlesse there be some such crosse as may make an impression vpon vs, such a crosse as hath the spirit of bondage ioyned with it, to cause it to wound our spirits, (as it is said, *they were pricked in their hearts when they heard Peter*) I say, wee would not come home vnto the LORD, wee must haue such an *avenger of blood*, to pursue vs, before wee seeke to the *Citie of refuge*. And therefore consider, whether thou hast tasted of this spirit; and withall, you may obserue this by the way

way, that when *God* doth write bitter things against a man, it is not a iust cause of deiection: for this is a signe that *God* is beginning a good worke in thee. Seeke not to put it off, and to thinke it is a miserable thing to be vnder such a bondage as this: no, but make this vse of it, let it bring thee home to *Iesus Christ*. And heere, by the way, that men may not bee deieued in this, and say, Alas, I haue not had this spirit of bondage, and feare, and therefore I feare I am not right.

Note,

Obiect.

Ans.

How to know we haue had the spirit of bondage.

Beloued, you must know for what end the *Lord* sends it: he sends it for these two ends, and by that you shall know whether you haue it or no: for if thou hast the end once, if the effect be wrought, no doubt but thou hast had the cause that produceth that effect.

One end is to bring vs home to *Christ*; if thou finde thou hast tooke *Iesus Christ*, it is certaine there hath beene a worke of the spirit of bondage vpon thy heart, if thou finde thou art willing to take him vpon any conditions, that thou art willing to deny thy selfe, thou art willing to serue him, to loue him, and to obey him.

1.

By our taking of *Christ*.

And a second end is, *GOD* sends his Spirit of bondage, that thou mightest know the bitternesse of sinne, and learne to abstaine from it: that thou mayest learne to tremble at his Word, for the time to come, *I looke to him that is of a contrite spirit, and that trembleth at my Word: that cuen*

2.

By our apprehension of the bitternesse of sinne.

The spirit of  
bondage is  
not to latisfie  
for finnes past,  
but to preuent  
sins to come.

as parents doe with their children, they would neuer afflict and correct their children for that which is past, but their end is for the time to come, that they may not commit the same fault againe; otherwise, I say, the parent would not lay any affliction vpon the childe; so the *Lord* hath this very end in sending the spirit of bondage, thou must not thinke it is for thy sinnes past, that there may be a kinde of satisfaction made for them, that is not the end, but the end is, that thou mightest know the bitterneesse of sinne for the time to come, that thou being scorched once with it, thou mightst not easily meddle with it againe; and therefore if thou findest this to bee thy case, thou hast so farre tasted of the terrours of the Almighty, that thou darest not aduenture vpon sinne, thou standest in awe of the *L O R D*, that thou darest not be so bold with sinne as thou hast beene, thou darest not meddle with the occasions of it, that thou darest not come neere it; I say, if thou finde such a tenderneesse of conscience in thy selfe, if thou finde that that sinne is made terrible to thee, that thou diddest despise before, (for it is the property of a carnall man to despise his waies) I say, if this be wrought in thee, defer not, make not dainty of applying the promises, because thou hast not receiued the spirit of bondage: for thou hast, the effect, therefore thou needest not doubt, but that thou hast the thing. This is it that goes before.

That which  
accompanies  
the spirit.

That which goes together with it, I shewed  
you



you, then is the witnesse of the blood, and of the water, and of our owne spirit; there bee three that beare witnesse in Earth, *1 Ioh. 4. the spirit, and the water, and the blood*: by spirit there, is meant our owne spirit enlightned; by blood is meant iustification, by water is meant sanctification; so that these goe together with the witnesse of the Spirit.

1. Ioh. 4.

The first is the witnesse of the blood; that is, when a man is humbled, when a man is broken with the spirit of bondage, then hee beginnes to make out for a pardon: when he sees hee is arrested, as it were, when he is shut vp, as that phrase is vsed, *Gal. 3.* and sees what a debt is required of him, and he is not able to pay the least farthing, now he beginnes to looke out for a surety, now hee beginnes to hunger and thirst exceedingly after *Christ*, now he is not content onely to watch with him, to serue him, and to obey him, but hee is willing to part with his life, and all that he hath, vpon that condition. Now when a man is in this case, then the *Lord* beginnes to shew him the blood of his Sonne, he begins to open a little creuis of light, and to shew him the New Testament in his blood, that is, the New Testament confirmed in his blood shed for many for the remission of sinnes. I say, he begins then to looke vpon the promises, to consider such promises as these, *Come to mee, all ye that are weary &c.* and, *If any man sinne, wee haue an Advocate*; and let whosoever will, come, and take of the waters of life freely; and, *Goe,*

1. The witness of blood.

We looke on  
the promises,

1.

As true,

Gal. 3.

3.

As good,

and preach to every creature under Heaven, and tell them, if they will belecue, and take my Sonne, they shall be saued. I say, these are all promises made in the blood of *Iesus Christ*. Now he begins to consider these promises, and he begins first to thinke, What? are these promises true? Yes; surely they are most true, they are confirmed with an oath, they are confirmed with the blood, with the death of the Testator: a mans Couenant, after it is once made, and the Testator is dead, *Gal. 3.* no man addes to it, or takes from it. Now when a man considers this, Are these the promises of the LORD? hath hee confirmed them with an Oath? are they confirmed with the blood of the Testator? Certainly, they are most true, I cannot doubt of them: but then he begins to consider, As they are true, how fit are they for mee? what is the goodnes of them? They are also exceeding good, there is nothing in the world so excellent, so precious, so sweet, and so comfortable, as these promises bee: I say, when he hath done these two, when the vnderstanding saith they are true, and beleeueth them, and when the will saith they are good, and embraceth them, at that very instant, *saluation is come to thy house*, and to thy heart; I say, *Christ Iesus* is come to thee, at that very instant, hee hath made a *Couenant* with thee, though perhaps thou see him not at that time, (as *Mary* could not see him, but tooke him for the Gardiner) but, I say, at that time thou art translated

lated from the *Covenant* of Workes to the *Covenant* of Grace.

But you will say, How comes this blood to be a witnesse?

It is a witnesse in this manner: when a mans spirit shall consider the promises, and ponder them well, and shall say thus with himselfe, Well, I haue applyed these promises; but vpon what warrant? vpon what ground haue I done it? euery body will bee ready to apply the promises of mercy and forgiveness, but what warrant haue I to apply them? To know vpon what good ground, I lay hold of these promises? then a man considers with himselfe the promises, they are sure, they are cleerely and distinctly set downe in the Word; hee considers to whom these promises are offered, to those that are vnrighteous; *The LORD iustificth the vnrighteous*, euen to *Publicanes and Harlots, to sinners*; such they were that came to CHRIST, to such the promises were offered. Well, I know, I am an vnrighteous man, and therefore the want of sorrow and contrition, and the want of holiness, and the want of tenderness of heart in the beginning, shall not exclude mee: for they are promises that are made to the vnrighteous, to the vncleane and polluted, to the hard-hearted, such they are at the first, to whom the promises are made. But what doth the Lord require of those? That they thirst: *All that thirst, come*: Now I finde an extreme thirst, I would

*Quest.*

*Ans.*  
How the blood of Christ is a witnesse.

To whom the promises are made.

Thirsting after Christ required.

I would dye that I might haue *Christ*, and his righteousnesse. Is this all? No, it is required further, that when thou art come in, thou take this resolution, now I will serue him, now I will loue him, now I will obey him, I will be content to take *Iesus Christ*, for better, for worse, I will be content to deny my selfe, to take vp my Crosse, to follow him in all his wayes. When a mans spirit hath pondered this well, when he hath looked on the blood of *I E S U S C H R I S T*, and the promises, and sees himselfe qualified; vpon this, he saith, surely, these promises belong to mee; this is the witnesse of the blood.

2. The witness  
of the water.

Then followes the witnesse of the water; for the blood hath a double vertue in it, it hath not onely the vertue to deliuer vs from the guilt of sinne, to cause the *LORE* to passe ouer vs, when hee sees the sprinkling of the blood vpon our hearts, and vpon our persons, but there is more, it hath a clensing vertue in it, it clenseth the conscience from dead workes; and so hath faith, it hath not onely a vertue in it, to receiue, and to digest, and to take the promises, but it hath an ability to worke; as the hand, you know, hath two offices, it hath an office to receiue, and to take, and likewise it hath ability to worke: Beloued, these are neuer disioyned, the blood neuer watheth from sin, but likewise it clenseth the conscience from dead workes; faith neuer receiues the promise, but it workes likewise; indeed for the receiuing part, we re-  
ceiue

ceiue all *alike precious faith*; but for the working part there is much difference: you know, a weake hand is able to receiue as well as a stronger, but a stronger can doe more worke: therefore as faith growes more, so it workes more. Some man hath a more working faith then others, though, as it is a receiuing faith, hee hath it alike: therefore thou maist consider this with thy selfe, If I haue the testimony of the blood, I haue also the testimony of the water, that is sanctification ioyned with iustification; *Christ* came not by blood onely, but by water also: if the spirit of a man looke on this now, and can say, I see I am *renewed in the spirit of my minde*, I see I am washed from my filthinesse, I see my conscience is in some measure cleansed from dead workes, then he may conclude with himselfe, surely I am in the state of grace, I am in the *Covenant*. And this is the witnessse of our owne spirits, and the witnessse of the water, and of the blood. But when this is done, it may bee the *Lord* continues, yet, at some fits, to write bitter things against thee, he seemes to cast thee off, hee seemes to wound thee sometimes with the wounds of an enemy. This the *Lord* many times doth, that he may put vs to it; hee turnes the deafe eare, that hee may try what we will doe: when the spirit of a man hath now these testimonies, and yet hath not rest, though it haue them on good ground, (for I meane not the naked spirit of a man, but his spirit enlightened and sanctified by

Faith, as it receiues, is alike in all.

Why the Lord speakes not peace alwaies to those that are in Covenant with him

We must trust  
Gods promise,  
though wee  
want peace.

The seale of  
Gods spirit.

Eph. 1. 13.

Reu. 3.  
Ioh. 14. 21.

by the *Holy Ghost*) yet when hee hath good ground, and saith thus with himselfe, Yet for all this, I will trust in him, I haue his sure Word for it, I haue his promise, I know that *heauen and earth shall passe*, rather then any promise of his shall passe. Now when the *Lord* seeth a man beleeuing thus, and trusting him vpon his bare word, then the *Lord* goes a step further with him, and *seals* the same things to him with the *spirit of promise*, (as I shewed before out of *Ephes. 1. 13.* *In whom after you beleeued, you were sealed with the Spirit of promise*) when you put to your seale that God is true, God then comes and puts to his seale, he gives you the spirit of promise, and assures you that it is so; that is, he doth by his owne spirit say to a mans soule, *I am thy saluation*. My beloued, this is a certaine expresseion of the *Holy Ghost*, to the soule of a man, that we know not how to expresse to you: therefore it is called the *bidden Mannah*: it is called a *white stone*, with a new name written in it, that no man knowes but he that hath it, a certaine manifestation of *Christ* to the soule, a certaine diuine light, a certaine secret token of his loue, whereby *Christ* manifests himselfe to the soule of a man, that which the Scriptures call *supping with him*; *I will come and sup with him*; *Reu. 3. & Ioh. 14. 21.* *I and my Father will come to him, and I will manifest my owne selfe vnto him*; this is the witness of the Spirit, that when the witness of our owne spirit is somewhat obscure, wee may then say,  
*Lord,*

*Lord, thou now speakest plainly*, now there is no question. My beloved, this is the witnesse of the Spirit; that thou bee not mistaken in it, still remember this, that it is giuen to *those that overcome*; if thou be overcome of every thing, of every small temptation, if thou bee overcome with a blast of praise, with a little pelfe, and wealth, dost thou thinke now thou hast got the *white stone* that *Christ* giues as the witnesse of his Spirit? No, it is to those that overcome, and so it is to those that open; if thou be a stubborne servant, that *Christ* may come againe and againe, and knocke at the doore, and tell thee of such a sinne, that thou lyeest in, and of such a duty that thou neglectest, and yet thou carriest thy selfe like a stubborne servant, that will not heare him, or if thou doe, thou wilt not goe about the worke that hee hath appointed thee; dost thou thinke he will come in and sup with thee, when thou wilt not open to him? No, it is not *Christ* that sups with thee, but it is a delusion of Satan. But how shall wee know this? These are the things that accompany the Spirit; but now for the Consequents of it, they are these sixe.

First, there followes a spirit of prayer, that goes together with it, prayer in the perfection of it is not a lip-labour; no, it is not a putting vp of petitions onely, be they neuer so excellent; it is not a crying to the *Lord*: for other men may doe so, but it is when a man can come to *God* with confidence, because hee knowes him  
to

Who they bee  
that haue the  
witnesse of  
the Spirit.

Six consequents of the Spirit.

1. A spirit of prayer.



to bee his Father, because hee hath bene acquainted with him, because hee hath receiued the Spirit of the Sonne, that tels him in plaine termes, he is his Father: when a man can come with holy affections to the *Lord*, this is the spirit of prayer; a wicked man, as we shewed out of *Iob 27*; when *God* comes to him, and rends and teares his soule from him; that is, hee parts with his soule vnwillingly, when *God* puls on the one side, and he on the other, when *God* puls away his soule, saith he, will the *LORD* heare him, when hee cryes to the Almighty? No: for hee doth not pray, it is indeed a cry, a man in extremity may cry hard, as a Thiefe at the Barre, he cryes hard, not because he loues the Iudge, or hath any confidence in him, if it were not for that extremity, hee would not doe it at all, saith he, he prayeth not, he doth not delight in the Almighty, hee goes not to him as to a Father, and it appeares hence, that were there not such an extremity, hee would not pray, for hee will not pray at all times.

2. Loue to  
God & Christ.

Loue comes,  
I.  
From know-  
ledge.

Secondly, it breedes loue; wheresoeuer the witnesse of the Spirit is, alwaies there follows it loue, towards *God*, and *Iesus Christ*: for it cannot bee otherwise, all loue comes from knowledge; now when a man hath scene *Iesus Christ* indeede, that is, when the *Lord* hath shewed his owne selfe to him, when hee hath drawne neere to a man in the witnesse of his Spirit, when he hath manifested himselfe, it

can-

cannot be but a man must loue him. What is the reason that we shall loue him perfectly in heauen, but because we shall know him fully? any man that knowes him in part heere, loues him in part; and therefore, if you haue euer knowne the L o r d, if hee hath thus shewed himselfe, it cannot be but thou shalt loue him.

Besides, loue comes from kindnes and goodnesse of one that hath shewed loue to vs, loue begets loue, as fire begets fire. Now when this was thy case, when thou wast a man expecting nothing but death and hell, and the wrath of God, and the Lord hath come, and spoken kindly vnto thee, as it were, the L o r d hath come and spoken to thee, when thou wast to die, and hath said, *thou shalt liue*, when he hath ouercome thee with kindnes, as it were, it cannot be now but that thy heart should be affectioned towards him, as *Danid* saith, *Psalm 18. Lord I loue thee dearely*; for, *when I was in distress, thou didst heare me*; so, when a man hath felt the terrours of the Almighty, when hee hath lyen vnder the spirit of bondage, for a time, when he expected nothing but death, and condemnation, and the Lord hath shewed mercie and louing kindnesse vnto him, loue will follow.

Thirdly, thou shalt finde this follow vpon it, likewise; if thou haue the spirit of Adoption, it will set thee a worke, to cleanse thy selfe, as *2 Cor. 7. 1.* see a notable place for this purpose; saith hee, *if you haue such promises, that*  
is,

2.  
From kindnes

*Psalm 18.*

3. Cleansing a  
mans heart.

*2 Cor. 7. 1.*

A tryall of ha-  
uing the spirit.

1 Ioh. 3.

Heb. 10. 22.

False comfort  
breeds sinfull  
security.

is, the promises of grace, and of forgiuenesse, and of the pardon of sinne, if you haue applyed them indeede by the Spirit of Adoption, then you will *cleans your selues from all pollution of flesh and spirit.* So, by this thou maist know whether thou hast the Spirit of adoption, whether thou hast applyed the *Covenant* of Grace, and the promises of it, indeede, and in good earnest, or no: this will certainly follow, thou wilt cleanse thy selfe: but if thou finde now, that thou wallowest in thy lusts, in thy filthinesse, that thou art not yet washed from thy sinnes, and from thy swinish nature, bee assured thou hast not yet applyed the promises, thou hast not yet the spirit of Adoption, be assured if thou hast any hope, it is not a true and liuely hope, it is but a false and dead hope: for, if it were a true and liuely hope, 1 Ioh. 3. it would set thee aworke to purge thy selfe, and therefore, Heb. 10. 22. you see the difference there betwene the assurance of faith, and of presumption, *Draw neere in full assurance of faith: What then? hauing your hearts sprinkled from an euill conscience, and your bodies washed in pure water.* If it be assurance of faith, it hath alwaies this following with it, the heart is sprinkled from an euill conscience; but if it bee a presumptuous, a false assurance, vpon false grounds, there followes no such cleansing, no such watchfulness. This is a sure rule, that will not deceiue you, those that haue but false flashes of comfort, they grow secure after them, these

breede

breede carelesnesse, they are more bold to commit sinne, they walke loofely, and are apt and ready to say, I doubt not but it shall bee well enough with mee; but those that haue assurance indeede, it makes them much more diligent, and follicitous, and carefull to please the Lord in all things; for it is as a feast to them, when *Christ* leades them into his Cellar, as it were, and makes a mans heart glad with *Flagons of Wine*, that is, with the consolations of the Spirit; I say, it quickens him, and makes him zealous, and ready to euery good worke; when hee hath once tasted of this Wine, his case is like *Elihu*, he cannot hold in, but hee must breake forth into good workes, into holinesse of life. A man walkes in the strength of such a testimony of the Spirit for many dayes, for many yeeres, so farre it is from making a man remisse in the wayes of God.

Fourthly that which accompanies it, is peace and ioy, *Rom. 15. 13* the Apostle prayes that they may be filled with peace and ioy, through beleeuing; as if he should say, if thou beleeue once indeed, ioy will follow; and therefore you know it is called the ioy of the Holy Ghost, that is, when once a man receiues this witnesse of the Spirit, there followes a wondrous quiet, and peaceablenesse, and calmnesse in the heart. Beloued, it is with euery sonne of *Adam*, as it was with *Adam*; when hee had lost the Image of God, there followed trouble and horrour in his conscience, till that Image was

H h

recouered

4. Peace and  
 ioy.  
*Rom. 15. 13.*

recovered, his heart was neuer fully at peace, but as soone as that was recovered, the heart recovers the former ioy that *Adam* had, that former quiet, and peace and comfort, that *Adam* had in that innocency, hee hath it in a measure: So, when the *LORD* returns againe to a mans spirit (if it bee his returning, and no delusion) I say, there ariseth a certaine peace in the soule, and a ioy that no worldly man euer tasted of, that they neuer vnderstood, nor knew the meaning of; a certaine peace, and ioy that goes beyond all worldly ioy whatsoeuer, that which *David* called the *shining of Gods countenance*, *Psal. 4.* and, beloved, one good looke from *God*, is worth more then all the wealth in the world, yea, then the very corporall presence of *Iesus Christ*; and therefore *Christ* tels his Disciples, that they should be great gainers by losing of him: for saith he, you shall get this by it, *I will send the Comforter, the Holy Ghost*, and he shall fill you with peace, and ioy, this shall bee much better for you, then if I should bee with you still; it is better that *CHRIST* should dwell in our hearts, then in our houses; it is better the *LORD* should be with vs, with his spirituall comforts, then with his corporall presence; and this comfort, I say, euery man receiues, as soone as hee receiues the Spirit, he receiues *peace that passeth all understanding*. But now, when a man hath receiued this ioy, and this peace, when hee is lift vp into the third

*Psal. 4.*

Note.

third heaven, as it were, What followes vpon this? Will hee be lift vp, and puffed vp with all this? Oh no, it is impossible: and therefore in the fift place, this accompanies it, there followes an exceeding great humility, a man is neuer so humble as after he hath receiued the spirit of promise; it is very exceeding certaine that no men in the world are so vile in their owne eyes, as those to whom the *Holy Ghost* hath borne this witnesse: there is a place for it, that puts this out of all doubt, *Ezek. 36.*  
*31. when the Lord saith, he will powre out his Spirit vpon them, and gine them a new heart, and a new spirit; then, saith hee, then at that time, whē you haue receiued the spirit of Adoption, and I haue made my Covenant with you, then you shall consider your owne deedes that were not good, and you shall acknowledge your selues worthy to be destroyed for your iniquities and transgressions; the new Translation, you shall loathe your selues; that is, a man shall be exceeding vile in his owne eyes. Presumption alwayes puffes vp a man, it brings him into better conceipt with himselfe; but this puts him quite out of conceipt with himselfe; the neerer the Lord drawes to any man, the more rottennesse he findes in his bones, as, wee see, when the Lord came neere vnto Iob, then he abhorred himselfe in dust and ashes: because the Lord comes alwaies with a bright light, as the Sunne doth, that shewes a man the corruptions that be in him, that he neuer saw before, that he wonders*

5. Humility.

The best men worst in their owne eyes,

*Ezek. 36.31.*

Note.

What it is that makes good men vile in their owne eyes.

at himselfe, that hee hath liued so long with himselfe, and yet knowes himselfe no better: this is the case of every man, when the LoRD comes home to him, it humbleth him exceedingly; and therefore consider, whether thou be thus vile in thine owne eyes, whether the spirit of humility haue gone together with it.

6. Not to receive the spirit of bondage againe.  
Rom. 8. 16.

And last of all; to end this point, this will follow vpon it, though it bee a negatiue, those that haue the spirit of Adoption, they neuer receive the spirit of bondage againe, *Rom. 8. 16.* *You haue not receiued the spirit of bondage againe to feare:* as if he should say, this is the condition of all the saints, you haue tasted of it; that is the common condition, and that you must looke for; and, saith hee, this testimony you haue (for it is the Apostles scope to giue them a testimony of their good estate, that they were within the *Couenant*, that they were vnder grace, saith he) by this you shall know it; you haue not receiued the spirit of bondage againe, as if he should say, should you euer receive the spirit of bondage againe, you were not vnder grace: for it is impossible. So likewise you see an excellent place for this, *Gal. 3. 25.* *Wherefore the Law is a Schoolemaster to bring vs to Christ, that wee might bee made righteous by faith: But after faith comes, we are no longer vnder a Schoolemaster.* There is no man comes to Christ, but the spirit of bondage is first a Schoolemaster to bring him, that is, the Law must set him hard tasks, that hee is not able to performe, and then

Gal. 3. 25.

How the Law,  
is a Schoole-  
master,



he sues to *Christ*, as a weake Scholler doth to a Schoolemaster, and desires him to performe it for him, this brings him to *Christ*; but, saith he, when you are once come to *Christ*, when saith comes, we are no more vnder a Schoolemaster, a man neuer comes vnder the Law againe.

But, you will obiekt, Was it not *Iobs* case? did not the *Lord* write bitter things against him, and he was a iust man, and one that feared *God*? Was it not *Dauids* case? were not his bones broken, as he complaines, after the committing of the sinne of adultery? Doe not many finde by experience, that *God* hath wounded them sometimes with the wounds of an enemy, and hath seemed to cast them off, euen after they haue received the spirit of Adoption?

*Quest.*

Beloued, to this I answer, it is very true, there are some awakings that a man may haue, a man may be put into a great feare after hee hath received the spirit of Adoption, he may tremble exceedingly at the wrath of *God*; I say, all this he may doe, yet hee neuer receives the spirit of bondage againe; that is, hee neuer comes to this, to be to *God*, as a seruant is to a hard Master, but alwaies this perswasion is in him, that *God* is his Father, and still hee hath the affection of a sonne, and still he hath that opinion, that *God* is his Father, that affection neuer weares out of him, he neuer comes againe to looke on *God*, as the Thiefe looks on the Iudge, hee neuer comes to be such a stranger to the *Lord*, so as to flye from him: for the spirit

*Ans.*

Though the Saints may haue feares and terrours after conuersion, yet they receiue not the spirit of bondage againe.

The spirit of  
bondage, what

of bondage is nothing but this, when it makes a man to feare the *Lord*, and to tremble at him exceedingly, as a man doth at the wrath of a Iudge, that hee thinks will condemne him; though hee may in extremity say, *Lord* why hast thou forsaken me? yet there goes a secret spirit of Adoption, that neuer leaues him altogether, though there be some mixture with this, to awaken him, and to quicken him, and to cause him to come home to *Christ*: for that is the end still, euen as a man is brought home by the spirit of bondage at the first; so, when a man steps out from *CHRIST*, and begins to grow wanton, when hee will runne out from the *LORD IESVS*, and will not keepe close, the *Lord* sends the same Spirit againe to bring him in; the Spirit doth its worke againe; but as hee was neuer wholly out, so he neuer hath the full worke of the spirit of bondage. So, you see, this is the 2. meanes to know whether we be in the *Covenant*.

Now followes the third meanes of knowing whether we be in the *Covenant*, and that is this, you see, this is a part of the *Covenant*, *Heb. 8. You shall know me from the greatest to the least, and I will teach you, you shall no more teach one another his neighbour*, and it shall be such a knowledge, that withall, *you shall haue my Law written in your hearts*: and in another place, *I will circumcise your hearts*. Beloued, this then is the third way, and the last, by which we may know, that wee are within the *Covenant*, Is there such a know-

Heb. 8.

Third way of  
knowing whe-  
ther we be in  
the *Covenant*,  
is by our  
knowledge,  
which hath  
a. properties.

knowledge of G o d wrought in you ? Hath *Christ* so taught you ? Marke it well, from that knowledge these two things follow, one is; that your heart is circumcised, that the lusts of your former ignorance, that rained in you before, bee dissolued : Secondly, it is such a knowledge, as breedes in you a forwardnesse and willingnesse to serue the *Lord* in all things : Is the Law of *God* thus written in your hearts ? Haue you had experience of this ? Then certainly you are within the *Covenant*. There is a double knowledge, there is a knowledge that men haue; that know much, but are not affected according to the things they know, nor doe they practice according to the things they know ; this is a knowledge that the Minister may teach them, but it is not the knowledge that *Iesus Christ* teacheth.

Knowledge double.

But there is a second knowledge, that which *Christ* teacheth as hee is a Prophet, when hee teacheth a man so to know sinne, and every thing else; that withall, the lust, the dominion of sinne is dissolued by that knowledge ; that this knowledge circumciseth the heart, it cuts off those lusts that did cleaue to vs before. If thou finde this effect of thy knowledge, now *Iesus Christ* hath taught thee this knowledge. You know, *The old man is corrupt, Ephes. 4. 22. through lusts*, that come from error, and the new man is renewed through holinesse, that comes from truth. There are certaine lusts in the old man, that proccede from error : now those

1. Property of true knowledge, It circumciseth the heart.

Eph. 4. 22.

1 Ioh. 2.

lusts we see what they are, 1 Ioh. 2. all lusts are referred to those three heads, *the lusts of the eye, the lusts of the flesh, and the pride of life*. Now if thou wouldest know whether *Christ* hath taught thee or no, whether thou hast this evidence of being in the *Covenant* with him, consider whether the truth be so farre taught thee, that these lusts are dissolued by it: for *Iesus Christ came into the world to dissolue lusts*; as the lusts arise from error, so they are dissolued by truth: Beloued, the roote from which euery lust growes, is some error, some mistake; now take away the foundation of it, and the lust dyes. So that, when *Christ* teacheth the right knowledge, when he reueales his truth to vs, as a Prophet, hee takes away the roote, the bottome and foundation of a lust, and when the foundation is taken away, the worke of the Diuell is dissolued in vs, it fallies to the ground.

The roote of  
lust is error.

All lusts referred to 3. heads.

1. Lust of the  
eyes.

Ecclesi. 5.

As for example, to giue you an instance of it in those three lusts, to which all the lusts in the world are referred: *the lust of the eyes*, that is, when a man lookes vpon wealth, and riches, and whatsoever a man lookes vpon, it is but the sight of the eye, *Ecclesiast. 5.* What is the reason that men loue riches? that they seeke them, and heape them vp aboue measure? It is because a man is deceiued, hee thinkes there is such a worth in riches, and that they will stand him in such a stead, hee hath an high opinion of them, and thence comes



3.  
The lusts of  
the flesh.

hath written the New *Covenant* within him, when hee hath written his Law in his heart, when hee hath taught him with his owne teaching, hee beginnes to see a vanity in all these things, as the Apostle saith; the praise of men is empty glory, the applause of men, that pleased him before, hee now lookes vpon it, as a bubble blowne with the breath of men, an empty thing; hee esteemes it a thing that quickly liues and dyes, and vanissheth, he seekes no more after it: And so for the *lusts of the flesh*; whereas a man before thought it the only life for a man to satisfie the flesh, and the desires of it, now he beginnes to looke on it after another manner, he begins to see the filthinesse and the bitterness of those sinnes, he beginnes to see, that *fleshly lusts fight against the soule*, as enemies, hee lookes vpon them as things more bitter then death, more sharpe then a two-edged Sword. Now when GOD hath enlightened a man thus, and hath written his Law in his heart, and hath taught him so, that hee iudgeth thus of his sinnes, and lusts, now his sinnes and lusts are dissolued in him, his heart is circumcised, now they are cut off; now the building of Satan is pulled downe, and yer, *beloned*, this is but one part of this *Covenant*.

a. Property, A  
readinesse to  
obey God,

There is not onely this, but likewise there followes this, further, when *Christ* hath written his Law in the heart, that a man hath not onely his heart weaned from all the sinfull  
lusts

lusts that before he delighted in, but there follows a wondrous forwardnesse and propensenesse to the Law of God, to keepe it; there is a wondrous desire to grow in grace, to doe the duties of new obedience; that by his good will hee would liue in no other element, but in doing the duties, and vsing the meanes, by which hee may receiue strength to doe them. When that Law is out of the heart, when wee looke vpon the letter of the Law, there is no such matter; but when it is put into the heart, when it is written within, there is an inward disposition and pronenesse put into the heart. If you looke vpon the Law without, *Thou shalt loue the Lord thy God, and shalt feare him, &c.* It is a hard Law, who can keepe it? but when thou hast it put into thy heart, that is the grace of loue, (for that is to put the Law into the heart, when there is such a habit planted in the heart, a habit of feare, and of euery good grace) then there is a great pronenesse and aptnesse in a man, and willingness to keepe the Law; and therefore in that place, *1 Tim. 1. 9. The Law is not giuen to the righteous, they are a Law to themselves.* If thou findest this to bee thy case, that thou needest not the Law to set thee on with terrors, and the threatnings of it, but thou art now a Law to thy selfe; that is, thou findest in thy selfe such an inward aptnesse and propensenesse to keepe the Law of God, that, if thou were put to thy choyse, if there were no necessity laid

What it is to  
put the Law  
into the heart.

1. Tim. 1. 9.

holing out  
- some  
- what



Note.

Simile.

Note.

Duties performed out of feare.

laid vpon thee, if there were no threatning, no Hell, yet thou delightest in GOD, and desirest exceedingly to haue communion with him; there is nothing seemes to bee so beautifull as Grace, as the Image of GOD renewed in thy soule; I say, this will bee thy disposition, and this is for a man to bee a Law to himselfe: for you know this common nature is betweene the Image of the old *Adam*, and the Image of the new, betweene the flesh and the spirit, betweene those lusts that remaine in thee, when thou art vnder the *Covenant* of Workes, and betweene this *Covenant* of Grace, and seruency in well doing; I say, common nature is betweene these two, as a Bowle betweene two byasses: Now the LORD, when he comes to write his Law in the heart, he doth not only knocke off the old byas of sinfull lusts, that carried it out, but hee sets a new byas vpon thy soule, that bowes and bends thee to the wayes of *God*, that still there is a strong inclination that carries thee on that way, besides the Commandement; that thou dost not euery thing as of necessity; a man before this time, it may be, prayed, it may be he was constant in prayer, he would not let a morning nor an euening goe without it, it may be he would doe euery other duty, but hee did it as a taske, as a man that dares not omit it, there is a naturall conscience in him, that will be vpon him if hee doe; hee feares *God* will become his enemy, hee shall taste of fearefull Iudgements if hee neglect

neglect it, all this while he doth it out of feare : but one that hath the Law written in his heart, that is, a Law to himselfe, that hath a new byas put vpon his heart ; I say, it still bends and inclines him to it, he cannot doe otherwise, hee longs after it exceedingly, he is exceeding forward to it, the inward inclination of his minde stands to it. This is the third way, whereby you may know whether you be in the *Covenants* or no, if you finde that *Christ* hath thus taught you, and hath written his Law in your hearts, if you bee thus enlightened with knowledge, that both the lusts of the former ignorance are dissolued, and likewise there comes in the roome of them, a wondrous pronenesse, and propensenesse to well doing, when there is a certaine connaturalnesse betweene good duties and thy heart, (when thou canst say indeede, as *Paul*, *I delight in the Law of God in the inward man*, and, if I might have my desire, if God would give me my wish, as he did to *Salomon*, that which I would wish before all things in the world, is, that I may have a greater measure of the Spirit, that my sinfull lusts may be more and more mortified, that I may excell more in grace and holines, that his Image may be renewed in me, and that it may shine more bright in all the parts of it : I say, when thou findest this, be assured thou art in the *Covenants*. So much for that point.

I will adde a second, which is this, from this difference ; whereas this is one of the differences

A propens-  
nesse to holy  
duties in a  
Christian.

rences betweene the old *Covenant* and the new, the Old Testament was made with the Iewes onely, it was shut vp within the compasse of that Nation, the New *Covenant* is enlarged to the Gentiles, there is now an open doore for them to come in, there are now better promises, more knowledge, a larger effusion of the Spirit, both for intencion, and for the extent of it, it is to many more; and beloued, were it not for this *Covenant*, all you now that heare this *Covenant* of Grace preached vnto you, and haue heard of it often, you had neuer heard it, but this benefit you haue by the New Testament, that now this good newes is come to your eares; Beloued, this *God* brings home to the Gentiles, and they haue their seuerall times, and this is the season that *God* hath brought it home to you, euen when you heare these promises of Grace made. And what vse should you make of it? surely this.

Take the present opportunity.

Take heede of refusing the acceptable time, take heede of not comming in when the doore of Grace is open; take heede of doing as the foolish Virgins did, they would come, and came, but they staid till the doore was shut vpon them: Beloued, there is a certaine acceptable time, when *GOD* offers Grace, and after that hee offers it no more, as wee told you, the time of this life is the time that we can propound, wee know no othes; but there are certaine secret times, that *God* reserues to himselfe, that none knowe but himselfe, and when

when that time is past over, hee offers it no more. You know, those in the Wildernesse, they lived many yeeres after, and therefore it was not the time of this life to them, after God had sworne in his wrath: therefore, I say, take heede of deferring; it is an exceeding dangerous thing; delay in all things is dangerous, but procrastination in taking the offer of Grace, is the most dangerous thing in the world: wee know not what wee doe, when wee doe it. I beseech you consider it seriously, it is that that deceives all the world, they thinke to doe it to morrow, to morrow, though they be not come in, yet they will doe it, and doe it speedily: take heede you bee not deceived in this, I will doe it now, and now, *Modò & modò, &c.* The Charriot wheelés, when they runne, the second runnes neere the first all the day long, but neuer overtakes it; as in a Clocke, the second minute followes the first, but it neuer overtakes it; so it is with vs, this doing of it, now, and now, and to morrow, and to morrow, these little distances deceive vs, and delude vs: we thinke to doe it in a short time, and by reason of the neerenesse and vicinity of the time we thinke we shall doe it easily, that we can take hold of that time; but it is not so, we are deceived and deluded with it, as Grass-hoppers and Butterflies deceive children, when then thinke to lay their hand vpon them, they hoppe a little further, and a little further, that in the conclusion, they take them

*Simile.*

*Simile.*

NOT

The Lord will  
not waite so  
long now for  
men as here-  
tofore.

Moriues to lay  
hold on pre-  
sent opportu-  
nities of grace.

not at all; so it is with vs, we coozen our selues in that manner, we lose our life, we lose our opportunity of taking grace, because we thinke it to be so neere, wee thinke we can take it the next weeke, or the next moneth, and out of this we are confident it is in our power, wee may take it. No, my beloued, for the most part we are deceiued, when we thinke it is so neere, it may fly away, so that thou shalt neuer haue part in it. You see how *God* dealt with men in the first *Covenant*, I meane in the time of the Old Testament, you see, when they would not take the offer, how *God* sware in his wrath, that they should not enter into his rest; and I am full perswaded, that in this New Testament, in these daies of Grace, the *Lord* is much more quicke and peremptory in reiecting men, and casting them off; the time is shorter, he will not waite so long as he was wont to doe in those times, hee will sooner sweare in his wrath now, that you shall not enter into his rest: I speake this vpon this ground, saith hee, if the *Lord* would doe this for the Law of *Moses*, how much more, if we neglect so great saluation as was preached by the *Sonne himselfe*? as the mercie is much greater, now in the New *Covenant*, then it was then, so the wrath and danger is greater in refusing: therefore when we consider what a hazard it is, me thinks the frailery and brittlenesse of this life, the vnsearchablenesse, and certainty of *Gods* seasons and times, that hee hath put into his owne power, the liberty of the Spirit, that  
breathe

breatheth where and when it listeth, the exceeding danger that we precipitate our selues into, when we lose the opportunity once, me thinks these should moue vs to come in, and to take heed of refusing the offer at any time; those expressions that you shall finde so often in the Scripture, that *God stands and knockes*; that hee *waits*, and *stretcheth forth his hands*; that he will *gather vs*, as a *henne gathereth her chickens*; signifie these two things vnto vs: First, how exceeding ready *God* is to receiue vs, if we come in while the acceptable time lasteth.

Againe, with all, how dangerous it is to refuse it: for who knows how long the *Lord* will wait? who knowes when he will cease waiting, and shut vp the doore of grace to vs? and then, when the day of peace is gone, it is no more to be recovered, when the acceptable time is past, it cannot be recalled. I beseech you therefore consider and apply it, take heed of refusing, when you heare yet this *Covenant* of Grace is offered, the doore is now open, you may come in, if you will; take heed of staying till the acceptable time is past, lest the *Lord* *swear in his wrath*, (at a time when you think not) *that thou shalt neuer enter into his rest*. So much shal serue for this.

That which I intended most was this, the reason why this *Covenant* is made, why *GOD* makes a *Covenant* with man; which was chiefly, that we might haue strong consolations, that we might know his good will towards vs, that he might not onely doe vs good, but that hee

The acceptable time once past, vorecoverable.

The Cou-  
enant renewed  
in the Sacra-  
ment.

might make it manifest to vs. Of this likewise we should haue made some vse, which is the laying hold of the *Couenant*, the promises of free Iustification, the promises of Sanctification, and the promises of such blessings as belong to this present life, those are the three parts of the *Couenant*: we should haue shewed how wee should lay hold of them, that when the *Lord* hath promised once, when faith hath a promise to cloze with, when it hath such a ground to set footing vpon, then to apply them, and if the *Lord* defer to performe them, then to put him to it, for the fulfilling of them; and so wee should doe for the promise of Iustification, the promise of forgiveness of sinnes, that you haue cause to make vse of at this time when you receiue the Sacrament: For what doe you? You come to renew the *Couenant* with *G O D*, that wee haue now spoken of: for it is the seale of the *Couenant*; there is a *Couenant* that *God* makes with you, and a *Couenant* that you make with him: when you consider this, you should strengthen your faith, goe to him, and say, *Lord*, thou hast promised to forgiue mee my sinnes, and to remember them no more; *Lord*, it is a part of thy *Couenant*; *Lord*, it is thy *Couenant* that thou hast put thy seale to; (for the seale is put to it for that very purpose, that when you see the Bread and Wine, you might thinke of these seales, as signes of the *Couenant*) you haue *Gods* owne Word, as you haue his Word, that the raine shall no more drowne the Earth, *God* hath set his



his Bow in the Cloud, that when he lookes, he may remember the Couenant: so, likewise, you shall sprinckle the doore posts with the blood of the Lambe, that when the destroying Angell shall come and see the blood, hee may passe you over: after the same manner, for the same end, *God* hath appointed the Sacrament, now when you receive those elements of Bread and Wine, *Take, eat, this is my body; and drinke, this is my blood, which was shed for you, & for many:* you may go to *God* vpon the same ground, and say to him, *Lord*, thou hast made a Couenant with me, to forgiue me, to receiue me to thy mercy; *Lord*, these are the scales of thy Couenant, that if thou forget them, thou hast said that if we doe but shew thee those signes, (for it is the scale that *God* himselfe hath put to it) thou wilt remember thy Couenant & make it good: therefore it is an exceeding great confirming to you, when you looke vpon them, when you can say to the *Lord*, *Lord*, here is thy scale that thy selfe hath put, I beseech thee looke vpon it, and remember thy Couenant that thou hast made.

And as we should doe thus for the promises of Iustification, so for the promises of Sanctification: suppose there be a strong lust hang vpon thee, an hereditary disease, a lust that is naturall to thee, that thou thinkest thou shalt neuer be able to ouercome, yet *God* hath promised to breake the dominion of every sinne, that he will crucifie the flesh, with the affections of it, that he will sanctifie thee throughout. Be-

God can heale  
the strongest  
lusts.

loved, you must beleue those promises of Sanctification as well as of Iustification: for certainly, where the Scripture hath a mouth to speake, faith hath an eare to heare, and a hand to receiue: therefore when you grapple with a strong lust, goe to the *Lord*, and say to him, I am not able to keepe this Commandement, I feele this temptation is too strong for me, I find such strong naturall inclinations, that I am not able to out-wrestle; *Lord*, it is a part of thy *Covenant*, thou hast said thou wilt circumcise my heart, thou hast said, thou wilt put thy Law into my inward parts, thou hast said thou wilt dissolve these lusts, I beseech thee to doe it; *Lord*, thou art able to doe it, as *Christ* was able to heale hereditary diseases, so the Spirit is able to heale the hereditary diseases of the soule, those that are most naturall to vs, those that are bred and borne with vs: and therefore trust him.

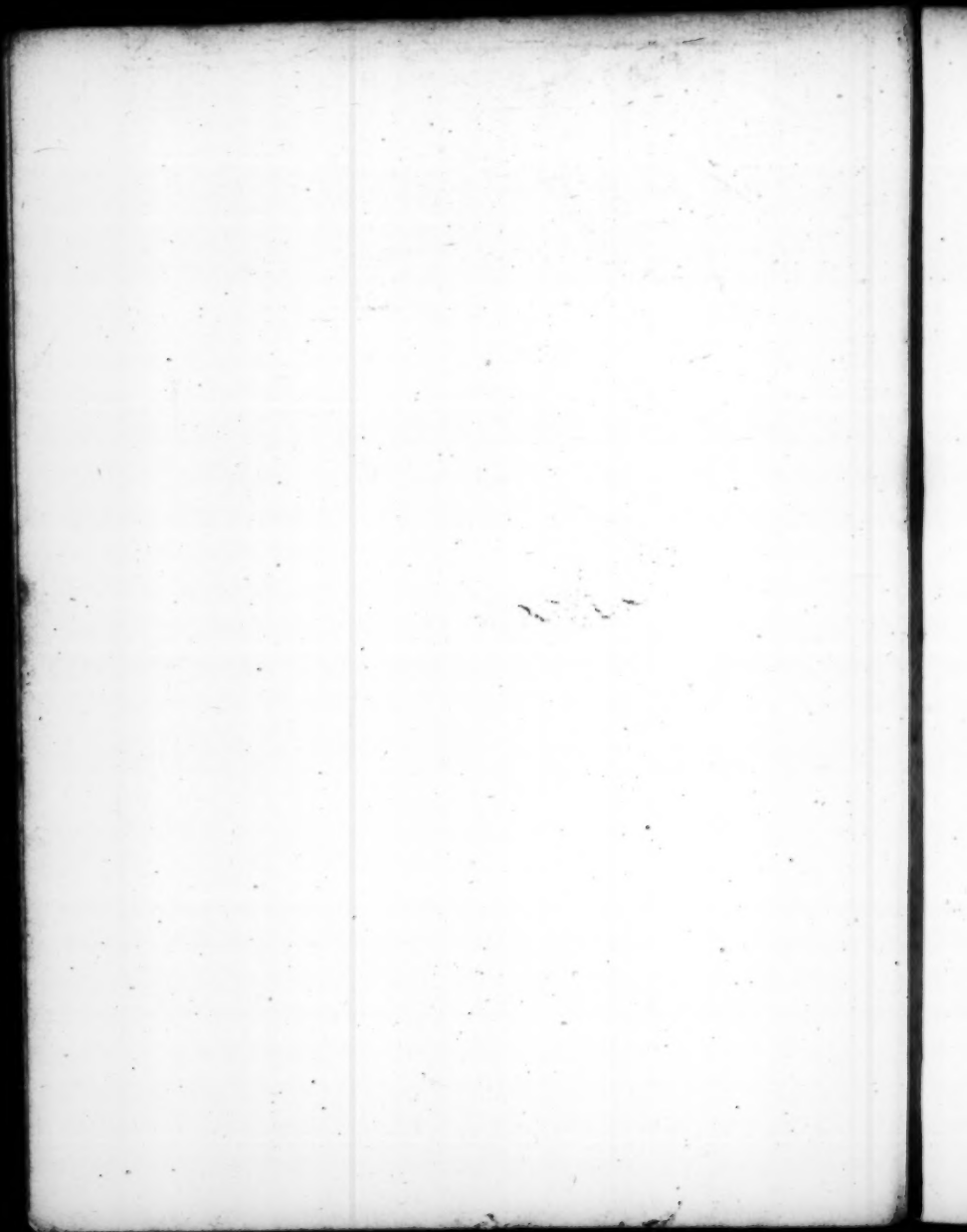
Bestowing of  
outward blessings  
a part of  
Gods Covenant;

And so likewise for any other blessing, goe to him whatsoeuer blessing thou needest, it is a part of *Gods Covenant*, he saith to *Abraham*, *I will blesse thee, and I will be thy God*; that is, let a man looke round about, and see what blessings hee needeth, what euil he would be deliuered from, and let him goe to the *Lord*, and say, *Lord*, it is a part of thy *Covenant*, to giue me such a blessing, to guide me, to deliuer me from such a crosse and calamity; vrge the *Lord*, and tell him it is his *Covenant*. For example, if a man be in some great trouble, that he hath some sore disease, some sore affliction, as imprisonment, or euill report,

report, feare of death, or whatsoeuer; goe to the *Lord*, and say, *Lord*, thou hast said that *the rod of the wicked shall not rest upon the los of the righteous*, thou wilt afflic but in measure, thou wilt not breake my bones; as a Father, though hee chasten his childe, hee will not breake the bones of his childe; the rod of the wicked to some men, is the breaking of the bones, they know not what to doe, thou hast said thou wilt chastise vs according to our strength, and thou wilt chastise vs for our good; when it is too much, thou wilt stay thy hand. As for euill report, a man may goe to the *Lord*, and say, *LORD*, thou hast said thou wilt blesse the name of the righteous, thou wilt honour them that honour thee. And so for euery other particular case, be it what it will bee, lay hold on the promise, and comfort thy selfe with it: it is a great matter, *beloued*, when you consider this, that *God* is entred into *Covenant* with you, when you haue promised once; therefore, if thou finde a promise from *GOD*, build vpon this ground, be assured that thou art one within the *Covenant*: secondly, if thou finde a promise in Scripture, neuer let thy hold goe, but be assured of this, that the *Lord* will surely doe it, though he defer long, yet he will doe it, it cannot bee but hee will performe it, &c.

So much shall serue for  
this time.

FINIS.





THE  
FOURTEENTH  
SERMON.

GENESIS 17. 2.

*And I will make my Covenant betwene mee  
and thee.*



OV remember how farre wee  
are proceeded in this point:  
for my purpose is not to re-  
peate any thing of that which  
hath beene delivered: onely  
this wee must call to remem-  
brance, that the maine difference which is be-  
twene the Old Testament and the New, it  
stands in this, that the Old Testament was hid  
with shaddowes, and types; in the New Te-  
stament, there is a more cleere reuelation  
of all things; *The things that were hid* (saith

Heb. 8.

Heb. 8, 6.

*Vse.*  
To labour for  
knowledge.

*Paul) from the beginning of the World, are now revealed unto vs; (that is) the great difference betweene them, it lyes in this, that there is a greater abundance of knowledge discovered to the sonnes of men, now, in the time of the Gospell, then there was in the time of the Old Testament, and from hence it is, that now God makes a Covenant with vs, and wee doe not breake it; but, saith he, Heb. 8. I made a Covenant with your Fathers, when I tooke them by the hand, and led them out of the Land of Egypt; but they broke my Covenant: And what was the reason? Because their knowledge was exceeding slender, and therefore their grace and strength was exceeding little, and therefore they were not able to keepe the Covenant, there is no other reason and ground, why the Covenant is better now, as it is said to be a better Covenant, Heb. 8. 6. stablished upon better promises; I say, there is no other ground for it, but this, the difference of knowledge between the two Covenants; for, for substance they are the same, onely in the administration of them, the glorious Mysteries of the Gospell are more openly and more cleerely revealed to vs in the New Testament, then in the Old.*

Whence we will onely make this vse, that, if we would haue the benefit of the New Covenant, we must labour to get the knowledge of it; otherwise it is no advantage to you at all, that you are borne in the time of the New Covenant, in the time of the Gospell, except know-  
ledge

ledge abound, except you take the benefit of it, except you labour to vnderstand *the vnsearchable riches of Christ*, that are vnfolded to vs in the *Couenant of Grace*. What is the reason why the Apostle, *Gal. 4.* calsthe Old Testament, those teachings that the people had then, *impotent and beggarly rudiments*? The reason is, because their knowledge was exceeding little, therefore it brought little profit to them, they were beggerly, they had little riches in them, and they were impotent, they could communicate little power, and strength, and efficacy to the inward man: On the other side now, the New Covenant is strong, and rich, and liuely, and effectuell; and the reason is, because there is more knowledge in it, wee are taught to know God better, and to know the whole mystery of the Gospell better.

Therefore, I say, if you would bee strengthened in grace, if we would be enabled to keepe the *Couenant* more then they were, labour to grow in knowledge, let it not be vnusefull vnto you, whatsoeuer is deliuered, but make benefit of it. You see what riches of knowledge are deliuered to vs in *Pauls Epistles*, let none of this be lost, it is thy benefit, that this is now discovered to thee, that was hid from all the world aforesimes. It is that benefit that the Apostle *Paul* so exceedingly magnifies, that *to vs this mystery is reuealed*, that wee haue this grace, to make knowne to principalities and powers, the manifold wisdom of God, the vnsearchable riches

Gal. 4 9.  
Note.

Growing in  
knowledge in-  
creaseth grace

of



Want of grace  
and strength  
is from want  
of knowledge.

2 Pet. 3. 17.

There may be  
knowledge  
without grace,  
but not grace  
without know-  
ledge.

*Simile.*

Note.

*of Christ*: make this vse of it, grow in know-  
ledge, and thou shalt grow in grace, by that  
meanes, the strength thou gettest in grace,  
it is from the abundance of knowledge:  
this is an exceeding vsefull point. The com-  
plaints ordinary amongst men, are, they  
would faine doe otherwise, they would ab-  
staine from such sinnes, and they would ob-  
serue such duties, they intend it, and desire it,  
and purpose it, but they are not able to per-  
forme it. What is the reason of that? Because  
they want grace and strength, that is the imme-  
diate cause. But what is the cause they want  
grace? Because they take not paines to grow  
in knowledge. In 2 Pet. 3. see how they are  
put together; *Take heede you bee not plucked a-  
way with the error of the wicked, but growe in  
grace.* How shall wee doe that? *Growe in the  
knowledge of our Lord and Saviour Iesus Christ.*  
I deny not but a man may haue much know-  
ledge, and want Grace; but, on the other side,  
looke how much Grace a man hath, so much  
knowledge he must haue of necessity. Though  
there may be much wood that is not kindled,  
yet looke how much fire there is, so much fuell  
there must needs be. Knowledge is the Oyle,  
as it were, wherein the flame of the Spirit liues,  
and you cannot haue more Grace then you  
haue knowledge, though you may haue abun-  
dance of empty and vnprofitable knowledge,  
without Grace. Therefore, if you would haue  
the fruit of this Covenant, labour to grow in  
knowledge.

knowledge. *Ioh. 1. 17.* that place is excellent for this purpose; *The Law continued till Iohn Baptist, the Law came by Moses, but Grace and truth came by Iesus Christ.* Marke it, *Grace and truth.* What was the reason there was more Grace dispersed by *Iesus Christ*, than by *Moses*? The reason is, because there was more truth revealed to the sonnes of men by *CHRIST*, than there was by *Moses*; truth was hid in *Moses* time vnder vailes, and shaddowes, but was manifest in the time of *Iesus Christ*. Now, because truth was more revealed by him, hence it was, that there was a greater communication of grace, a larger effusion of the Spirit. But that place comes as neere to this purpose, that you shall finde, *2 Cor. 3.* there is an expreſſion of the difference betweene the two Covenants: *Nevertheless when their hearts shall be turned to the Lord, the vaile shall bee taken from before their eyes.* Hee said before, *To this day when Moses is read, there is a vaile laid over their hearts, but when their hearts shall be turned to the Lord, the vaile shall bee taken away:* And what then? *They shall behold, as in a glasse, the glory of God, with open face, and be transformed and changed into the same Image, from glory to glory, as by the Spirit of the Lord.* The meaning is this; saith he, in the time of the Old Testament, there was a vaile, that couered their hearts, and their eyes, that they were not able to see the truth cleerely; but now, saith he, that vaile is taken away, and we see the truth with open face, euen

*Ioh. 1. 17.*

Note.

*2 Cor. 3. 16.*

The vaile  
remoued.

as you see an Image in a Glasse. But what is the benefit of this knowledge? Now the vaile is taken away, we know much more, saith hee, by seeing with open face, we are transformed into the same Image, that is, by the knowing of it, by looking vpon it, by viewing these truths that are deliuered in the Gospell, by seeing the wayes of *G O D*, and the Image of *G o d*, there described, and set forth vnto vs; by this knowledge we are transformed and changed into the same Image, from glory to glory; that is, from one glorious degree of that Image to another; not that the very knowledge shall doe it, but it pleaseth the *L O R D* to accompany that knowledge by the Spirit; this is done, saith hee, as by the Spirit of the *L O R D*. So, the way to grow in grace, and in strength, to receiue that immediate benefit of the *Covenant*, is to grow in knowledge, *Ioh. 17.* it is a part of *Christs* prayer, vers. 17. *Sanctifie them with thy truth, thy Word is truth.* The meaning is this, as if he should haue said, Oh *Lord*, I know, that the way to sanctifie them, the way to increase grace and holinesse in their hearts, is to reueale more truth to them; now, *Lord*, I beseech thee reueale thy Word to them; for thy Word is that truth, teach them to know thy Word, acquaint them with it more and more; for by that meanes they shall get grace and sanctification. So then, if you would receiue the benefit of the *Covenant*, you must labour to grow in knowledge, labour to vnderstand it more and more:

*Ioh. 17. 17.*

more: for, this is a very sure rule, there is not a new notion that a man gets, there is not a beame of new truth, there is not a further enlargement of knowledge and illumination, but it brings some riches of Grace with it, it comes not empty, but it comes loaded with something, it hath some power and strength, and it giues a new vigour to the inward man, and therefore if thou wouldest abound in grace, study the Scriptures, much attend to them, much meditate in them day and night, labour still to get some new sparke of knowledge, some new light out of them, and thou shalt finde this, that grace will follow, as it is the Apostles exhortation to *Timothy*, saith he, *Giue attendance to reading, and to learning, so shalt thou saue thy selfe, and shalt be able also to saue others.* The meaning is, the way to get that grace that will saue a man, is to giue much attendance to reading and to learning: for, beloued, whatsoeuer it is that begets a man, the increase of that likewise edifies and builds him vp further. First, *we are begotten by the Word of truth*, it is the reuelation of the truth of God to a man at the first, that *renewes him in the spirit of his minde*, it changeth his iudgement, it makes him thinke of things in a cleane other fashion then hee was wont to doe: thus he is begotten to GOD, and made a new man, a new creature: now the increasing of the same truth, is it that builds vs vp further: for whatsoeuer begets, the increase of that also edifies, and hence

Note.

The Word begets & builds vp Christians.

Why wisdom  
is to magnifi-  
ed by *Salom.* vii.

1 Ioh. 4.  
Ioh. 8.

Eph. 5. 14.

Note.

2 Pet. 2. 20.

hence it is that *Salomon* so exceedingly magnifies wisdom and knowledge: *above all getting*, saith he, *get that*. There are many things that are precious in the world, Pearle, Gold, and Siluer, but this is beyond them all. Why doe you thinke the *Wise man* would magnifie wisdom so much? Because this wisdom brings grace with it; and therefore when *Christ* is said to be the *light of the world*, he is said likewise to be the *life*: the light he was, 1 Ioh. 4. and Ioh. 8. *hee is the true light, that lightens every man*. And what is that light? Why, it is that light that brings life together with it. Therefore Eph. 5. 14. *Arise thou that sleepest, &c. and Christ shall give thee light*. Now, you know, life is contrary to death, but the Apostle expresth it thus, *CHRIST* shall give thee light; because when a man hath much light hee shall withall haue much life and grace: and therefore this I will commend to you, as one of the principall meanes of all other to grow strong in grace, and in the inward man, to grow much in knowledge. Beloued, it is another thing then wee are aware of: if we were fully perswaded that it were a thing so excellent, that it would bring so much grace with it, certainly wee would study it more then we doe: 2 Pet. 2. 20. saith hee, *You haue escaped the filthinesse of the world, through the knowledge of Christ*. That is, that that deliuers you from the bondage of sinne, that which enables you to *escape the filthinesse that is in the world*, when other men are yet tangled

rangled with it, it is because you know that, that other men are ignorant of, it is through the knowledge of *Christ*, if you have escaped; and, *2 Pet. 1. 2. Grace be multiplyed through the knowledge of God, and of his Sonne Iesus Christ.* Grace be multiplyed through that knowledge, as if he should say multiply you that knowledge, and this is that meanes whereby Grace shall be multiplyed to you.

*2 Pet. 1. 2.*

That you may see the ground of all this, there is no grace that any man hath, but it passeth in through the vnderstanding: For example, What is the reason that any man loues GOD more then another, but because *God* is presented to his vnderstanding in another maner then he is to another? hee knowes *God* better then others; and so for other graces. Why is one man patient, when another is not, but because his vnderstanding is enlightened to iudge otherwise of the euill he suffers, then another doth? hee reckons them not so great and intolerable euils, he sees another hand of providence, hee sees another end in it. And so, What is the reason one is temperate, and sober, and meeke, when another is not, but because he hath another iudgement of pleasures and delights? hee looks vpon them, as on things that are enemies to his soule, he sees a vanity and emptinesse in them, that another doth not; I say, all the grace that a man hath, it passeth through the vnderstanding; and therefore, if a man would be strong in grace, let him labour to get much

All our graces  
come in  
through the  
vnderstand-  
ing, as  
Loue,

Patience,

Temperance,

Whence the  
difference in  
the stature of  
Christians is.

much light, to get much truth, much knowledge in his minde: for certainly all the difference betweene Christians, the difference of stature betweene men in Christianity, the difference of degrees, (as one man hath a higher degree of faith, and another a lower degree) it followes from hence, that one is more enlightned, hee hath more knowledge, hee hath more truth reuealed to him, which truth carries Grace with it. What is the reason that *Paul* exceeded other men in Grace? Because there was more truth reuealed to him then to other men: but still remember that I deny not, but that there may bee much knowledge without Grace; but it is a sure rule, there cannot bee much Grace without knowledge. The reason why any man is strong in Grace, and able to doe that which another is not able to doe, that hee is able to goe through those troubles, and those crosses that another shrinks at, hee is able to overcome those lusts that another is not able to grapple with, it is still the strength of his knowledge, that he hath more vnderstanding of things, that hee is better and more enlightned: in *Iohn 16.* when the Apostles were to come into the world, and *C H R I S T* tels them what entertainment they should haue, they beginne to bee exceeding fearefull, alas, what shall we doe in the world, when we haue such things to doe? wee haue men to wrestle with, that shall thinke they shall doe

*Ioh. 16.*

*God,*



God service when they put vs in prison; saith hee, feare not, I will send my Spirit along with you, and he shall helpe you to worke, *hee shall conuince the World of sinne, of righteousness, and of iudgement.* As if he should haue said, it is true, when you come into the world, you shall finde mens opinions exceeding false; you shall finde Satan building vp *strong holds* in their deceits, and errours, and their euill imaginations that they haue of things; and, saith he, if you should goe alone without my Spirit, truly you might besiege the City, you might vse your spirituall Armour, but you should doe no good; but I will send my Spirit that shall conuince, (the word in the Originall signifies the refuting of an opinion that men had before drunke in, and were possessed of) the end of the Spirit is to sanctifie men; now what is that way that the Spirit vseth to sanctifie men? It is to weare out those old opinions, to confute them, to let men know they were exceedingly deceiued. Alas, they did not know that they were so exceedingly sinfull as they bee, but when the Spirit comes, he shewes them what natures they haue, and what liues they haue liued, they know they are other creatures then they imagined themselves to bee: for the *Holy Ghost* refutes that opinion, *and conuinceth them of sinne, and of iudgement*: that is, the Spirit shall shew men the beauty and the glory of sanctification, of spirituall priuiledges, and shall make men in loue with it: (so iudgement is to bee taken) as you

The course  
that the Spirit  
takes to sancti-  
fie vs.

haue it taken in that place, where it is said of *Christ*, *hee shall not breake the bruised Reede, nor quench the smoking Flax, till hee bring forth iudgement to victory*: for it shall not cease till he haue brought forth Iudgement to victory: where, by *Iudgement*, is meant holines, and the beginning of grace or sanctificatiō, the first part that doth beginne to smoke, hee calls Iudgement: saith he, the *LORD* shall not put it out, but shall blow that sparke, he shall put new fuell to that sparke till it overcome, till hee haue brought forth this beginning of Iudgement, or integrity, or sanctification, to victory; that is, to get the victory ouer sinfull lusts: now this is done by conuincing, by dealing with the vnderstanding, it is the worke of the *Holy Ghost*, with the minds of men. Now, beloued, the vse you may make of it is this; If this be the way by which the *Holy Ghost* sanctifies, and infuseth, and communicates to the hearts of men, the graces of his *New Covenant*, if it be by the altering of the opinions of mens vnderstanding, the way then that thou must take to grow excellent, to grow strong in Grace, is to grow much in knowledge, to study the Scriptures much; and therefore let not this exhortation be in vaine to you, make this vse of it, still to *meditate in the Law of God day and night*, still to doe somewhat therein, to be trading therein to bee busied in speaking, or in reading, or in thinking on it.

Beloued, if you doe but take any piece of  
this

this Word, and stay vpon it, as the Bee doth vpon the Flower, and will not off till you haue got somewhat out of it; if you be still digging in this Mine, (here is enough, it is a large, it is a deepe Mine) this would make you rich in knowledge, and if you be rich in knowledge, it will make you rich in grace likewise: it is the expresseion that is vsed, 1 Cor. 1. Therefore be assured of this, we haue many busineses to doe in this world, and euery man bestows himselfe on something; he spends his time, and placeth his intentions some where: now there is nothing in the world that you can bestowe it so profitably on, as to get new light daily; get new truths: if a man gather knowledge of other things, they are but trifles; and yet that is a thousand times beyond the gathering of wealth, but yet that is nothing to the other knowledge, it is beggerly, and impotent, and poore, as the Apostle saith: for the things themselves are poore. Is there any thing in the world can helpe a man to happines to any purpose? if the things cannot do it, the knowledge cannot: for the knowledge cannot be better then the thing. I say, the best naturall thing you can do, is to gather wisdom that will serue but for this present life, but to get that wisdom that will build you vp in Grace, that will make you strong in CHRIST, that is farre more to be chosen; remember that which Salomon saith, that it is above Pearles, and that is not enough to expresse it; but (saith hee) goe through all

*Simile.*

1 Cor. 1. 5.

Morall knowledge better then wealth.

The benefit of  
saving know-  
ledge.

Heb. 8.

Note.

the precious things in the world, it goes beyond them; Why? because it exceedingly increaseth grace; And what is the profit of it? It makes God to set a high esteeme of you, it makes the mighty God, who is able onely to doe thee good, to delight in thee, it makes him ready to doe thee much good; which I gather out of that *Heb. 8.* saith the LORD there, *When I tooke your Fathers by the hand, and led them out of Egypt, saith hee they broke my Covenant, and I regarded them not, saith the LORD; marke it, but I will make another kinde of Covenant with you.* Now, by the rule of contraries, these men had little knowledge, and by that meanes, they had no strength, and therefore they broke the *Covenant* of the LORD, and therefore the Lord regarded them not, but cast the away, as you do refuse things: on the other side now, there is much knowledge, that brings men much grace, that makes them keepe the *Covenant* of God in greater measure; if hee regarded not them that brake the *Covenant*, certainly now he will regard them that keepe the *Covenant*, those that are his peculiar people, the men of his delight, the men whom he loues, vpon whom he meanes to bestowe all his fauours, that are fauourites to the Court of heauen; this you shall haue, if you excell in grace, there are many other benefits, but still, I say, remember this; if thou wouldest haue much grace, reade the Scriptures exceeding much, make it thy chiefeft study from day to day, enquire

enquire into them, if thou canst liue vnder a good Minister, that is lively, and powerfull, and enlightning, set a higher price vpon him, then thou hast done; if thou hast an estate, spare nothing for thy soules good: for if wisdom be better then Gold, and Siluer, why should you not part with them for it? and so by conference be doing something. Wee see, *Psal. 1.* what they are that are pronounced *blest*, that *meditate in the Law of God day and night*; it is vpon this ground, when a man meditates, that is when he delights in it, (he will not meditate in it else) grace will follow: for there is no man blessed, vlesse he hath grace, and the proposition should not bee sure, except a man do settle himself to meditate day & night. Now this brings ability to keepe the Law; and therefore, *Ios. 1. 8.* you shall finde it so expressed, saith the Lord to *Iosuah*, *Let not the Law depart out of thy mouth, but meditate in it day and night, that thou maiest obserue & do it, that so thou maiest make thy wayes to prosper, then thou shalt haue good successe.* Marke, if a man be still taken vp in doing something. in the things that belong to the Kingdome of God, that hee make that the element that hee liues in, as it were, that hee make it his chiefe and principall study, that he busie himselfe about it from time to time, as much as possibly hee can get leasure, that hee preferre it before all things else, doing it both day and night, by this hee shall bee more able to keepe the Law, he shall be more able to

*Psal. 1.*

*Ios. 1. 8.*

Meditation of  
the Law, a  
helpe to keepe  
it.

obserue it, and when that is obserued, it makes way for prosperity, then *God* will blesse thee, and giue thee good successe. So much shall serue for this.

The next thing to be considered, which wee propounded, is, when the *Covenant* is dissolued.

When the Covenant is broken.

What makes the Covenant

You must know, that the *Covenant* is then dissolued, when that is dissolued that did make the *Covenant*. Looke what it is that puts a man into the *Covenant* of Grace at the first, when that is taken away, then the *Covenant* is disannulled betweene *God* and vs, but till then the *Covenant* remaines sure. Now, what is it that makes the *Covenant*? Marke it, This is that that makes the *Covenant*, when *Iesus Christ* offers himselfe to vs, and makes knowne his consent, he is the promised seede, *in whom all the Nations of the Earth shall be blessed*; when we againe come and take this promised seede, and giue our consent, and make him our *Lord*, and wee subiect our selues to him to bee his; when wee say to the promised seed, he shall be my *God* and my *Gouernour*, and I will be among his people, and be subiect to him; I say, when the heart giues a full consent to this, when the heart hath thus tooke the promised seede, and receiued him, and lookes for all from him, now the *Covenant* and *Contract* is made betweene them. Now, beloued, as long as this vnion continues betweene *CHRIST* and vs, the *Covenant* is not disannulled; so that, in a word, the *Covenant*

nant is neuer nullified, vntill thou hast chosen to thy selfe another Husband, till thou hast taken to thy selfe another Lord. In a marriage, there may be many failings of a Wife towards her Husband, many neglects, many disobediences, many fits of passion, many offences shee may giue him, but till she commit adultery, the bond cōtinues sure, there is no diuorſe between them; the Couenant of *God* still remaines betweene them, there is no dissolution of the Couenant: Beloued, so it is heere, thou committest many transgressions, thou offendest *God* oft, thou failest much in the seruice thou owest him, but till thou shalt commit spirituall adultery, till thou leaue him, as it were; and shalt select and choose to thy selfe another Master, another *Lord*, another Husband, the Couenant remaines sure betweene you, there is no dissolution of the Couenant. Beloued, this is a point exceeding full of comfort: thou must not thinke, that vpon euery sinne the Couenant is overthrowne betweene *God* and thee: no, the Couenant remaines sure, the bond is not vntied as yet, though thou faile exceeding much, though thou fall into many actuall rebellions against him, yet the Couenant is not dissolued.

But you will say to me, If this be to break the Couenant, to chuse another Husband, I hope there are none of vs that are breakers of the Couenant then, we haue not chosen another *God*, we are willing enough to serue the *Lord*?

Note.

*Simile.*



Two rules to  
know whether  
we haue bro-  
ken the Coue-  
nant.

1 Rule.  
When the  
heart is adul-  
terously knit  
to any thing  
below.

Iam. 4.

Quest.

Ans.

How to know  
our loue of the  
creature is  
finfull.

Beloued, the rule is exceeding true, if thou deceiue not thy selfe in applying it: therefore I say this to thee, take heede thou deceiue not thy selfe: it is certaine the Couenant remains sure, notwithstanding all infirmities, as long as thy heart cleaues to thine Husband, as long as thou takest not another in his stead: therefore if thou wilt not be deceiued (as many doe deceiue themselves) I will giue thee but these two rules to know it by.

The first is an immediate examination of thine owne heart, looke narrowly to this, if there bee any creature in the world, any pleasure, any profit, any matter of credit, or honour, or whatsoeuer the thing bee, any delight, or sport, or inclination, or lust, wherewith thy heart commits adultery, certainly thou hast chosen another Husband whatsoeuer thou pretendest: If there be any sinne that thou art in league with, wherewith thou art entred into Couenant, as I may so say, thou hast broken the Couenant with thy first Husband, as you shall see an expression thereof, *Iam. 4. Ye adulterers and adulteresses, if you loue the world, you loue not God.* That is, if there bee any thing in the world that you loue in that manner, it is enmity to God, the Couenant is broken.

You will say, How shall we know this?

You shall know it by this, if it diuert, and put out, and quench the loue to your Husband. You shall see a wife oft-times, her heart is stolne from her Husband, she comes to be

be in his presence from day to day, to doe all seruice to him, she performs, it may bee, every duty, as carefully, and as diligently as the best wife in the world, and yet for all this her heart is gone, here is but a shaddow of performance, she doth them, but not with loue, and delight, she doth them not with cheerefulnesse and willingnesse, she would be free: if thou find this thy case, that thou art so in loue, that thy heart is stolne away with any thing in the world, with matter of estate, pleasures, or whatsoever is, any outward excellency that thy heart is set vpon, any haunt, any delight, any lust that hath dominion in thy soule, that thou hast made a league with it, so that thou comcest indeed to performe holy duties from day to day, but they haue no taste, no relish, thou dost them not with liuelinesse and quicknesse, thou dost them as one that must doe them of necessity, and by force; but thou delightest not in thy Husband; thou comcest before him, but thou delightest not in his company; thou delightest not in his presence, but the loue of other things worldly-mindednesse, quencheth that delight, it is cerraine thou hast committed adultery, thou hast chosen another husband.

You must know this, beloued, that a godly man that is once entred into the *Covenants*, though he faile exceedingly in many things, yet his delight is still in the LORD, hee desires exceedingly to please him, hee had rather be in his company, hee had rather haue com-

*Simile.*

*Note.*

A Christians delight is in God.

communion with him, then with any other in the world besides; hee had rather bee doing service to him then to any other; he had rather be employed in any thing that tends to him; so that if it could be, (I make that supposition) if there were such a proposition as there was in the old Law, every seventh yeere, those that had served an Apprentiship, that were bond-slaves, they might goe free, yet wee see some so loved their Masters, that they would not goe free, but would be their servants for euer, and they were bored thorow the eare, and were their servants: for, saith the Text, they loved their Masters, and would stay with them. So it is in this case, take a man that commits adultery with any thing in the world, let him have such a Proclamation, that he might goe free from Gods service, he would, were it not for the losse of heaven, and for going to hell, (but suppose it were free to him) hee would goe free with all his heart, he would choose another Master, and would be free from that bondage, (for so hee accounts it;) but he that loves the LORD, will not goe free if he might: for hee reckons that service the greatest freedome and delight, hee had rather live in His Family, then in any service in the world; it is not a service, but a friendship; it is a marriage, he lives as a sonne in the Family, and therefore hee is willing to continue: for, this is the ground of it, as soone as a man is gotten into the Covenant once, there is such a disposition put into his heart, there is such

Note.

A Christian  
would not be  
free from  
Gods service  
if he might.

such a disposition grafted in him, and rooted in his inward parts, that he longs after the **LORD**, looke what disposition and inclination there is in the Loadstone, in lingering after the Iron, if you pull it from it a thousand times, still it lookes after it, and it cannot choose, it is the disposition of the Iron : so, such a disposition there is in the seruants of the *Lord*, to chuse him for their *Lord*, and Husband ; and it is not an empty choyce, that consists onely in affection, or in the naked resolution of the minde, but it is such a choice as hath strong affections running together with it, a strong inclination carrying the soule to him, so that though he be hindered many times, and often in his life, vnruely lusts come, and make a separation betweene the **LORD** and him, yet he cannot abide to bee long from him ; it is the *Lord* that hee loues, he cannot for his heart choose another Master. hee cannot choose another Husband, another *Lord*, another friend, but it is hee with whom he will dwell, liue, and dye : if this be thy case, know, that thy continuall failings make not a breach of the **COVENANT** : for thou knowest that thy heart hath not chosen another Husband : for though thou be forced sometimes, through the violence of temptation, to serue another, yet thy heart cleaves to thy right Master, it cleaves to him, it inclines to him, it bends that way : this is one way to finde it, looke to thy heart immediately.

If thou canst not doe it by this, if this be too  
obscure

*Simile.*

A disposition  
in the Saints  
to long after  
the Lord.

2. Rule.  
By the effects.

Ioh. 8.

Rom. 6.  
2 Pet. 2.

*Quest.*

*Ans.*

A constant  
course in sin, a  
signe of chu-  
sing another  
husband then  
God,

obscure a rule for thee, (I will adde but this for the making of it plain) Looke to the effects. Thou pretendest, I haue not chosen another husband, I haue chosen the *Lord for my God*, and him will I serue. It is very well, it is a good profession, but take heede you be on a sure ground. Saith our Saviour, *Iohn 8.* You pretend that *you are the children of Abraham*, that you haue him for your Father, and not the *Devill*; but I say vnto you, *hee that committeth sinne, is the seruant of sinne*: and so likewise, *Know you not, that to whomsoever you obey, his seruants you are, to whom you obey?* Rom. 6. And againe, 2 Pet. 2. *Of whomsoever a man is overcome, to that he is in bondage.* Looke to it now, art thou overcome with sinne? dost thou obey sinne, when it comes with a command vpon thee? dost thou commit sinne? Certainly thou hast chosen another Husband, thou dost deceive thy selfe.

Alas, you will say, is it euery committing of sinne that breaketh the Couenant?

No, beloued, that is not the meaning of it, but take heed of this, when a sinne is drawne out as a thread in the course of thy life, now in truth thou obeyest it, now thou art overcome of it, now it hath dominion whensoever it commands thee; when there is, I say, a tract of sinne, when a man is still giuen to such a way, to such an infirmity, (I cannot properly call it an infirmity) that you may say it is such a mans trade, he walkes in it, now a man obeyes sinne,  
he

he is overcome of it, it hath gotten the victory over him; as we use to say of men, such a one, he is a worldly-minded man, go to him when you will, you shall finde him so disposed, you shall finde him in all his carriage to shew himselfe to be such a man, this sinne it runnes as a thread through his whole life, still hee mindes earthly things, he is taken vp about them, he discelisseth the Word, he doth not minde it, hee doth not delight to reade it, or to heare it, hee doth not loue the company of the Saints, and the like; and so for any other sinne.

If this will not serue the turne, thou maist iudge it by one sin, but that is somewhat more difficult: I will giue you three examples, you shall see *Adam*, and *Balaam*, and *Saul*, you shall see every one of them in one sinne breake the *Covenant*; and if you can finde yours the same case, you shall know whether you haue broken it by one miscarriage. Take *Saul* first, hee was commanded to goe and kill the *Amalekites*, and *God* would haue him destroy them utterly; *Saul* goes about his Commandement, he seemes to keepe it exceeding well, and where he failed in it, he seemed to haue a faire excuse, saith he, I did but saue the King, the whole body of the people was destroyed: again, he saued but a few of the fattest of the cattell, & for what purpose? not for his own profit, to make him rich, but to offer sacrifice to the *Lord*, and hee hoped there was no fayling in this. Well, saith *Samuel*, *Thou hast cast away the Lord*, thou hast chosen another.

God

Instances of  
breaking the  
Covenant by  
one sinne.

*Saul.*

*God. Samuel charged him with no lesse; for, saith he, thy sinne is as witchcraft, it is as Idolatry, that is, thou hast cast God quite away, thou hast chosen to thy selfe another Lord, another Husband to obey, How shall this bee made good? Thus, when a man receiues a Commandement from God, (marke it) when a man knowes it is the Lords will, that I should walke thus, and thus before him, that I should abstaine from such and such sinnes, I cannot deny but this is his Commandement; well, when a man comes to the keeping of it, & his heart finds out excuses, and saith in such and such a case, I hope I may bee somewhat excused from a strict performance of it; I say, when the heart at any time deliberates, and yet that word is not sufficient to expresse it, but when the heart workes according to its owne proper inclination, and then disobeyes the Lord in any Commandement, certainly then it casts God away. Beloued, it is not such disobedience, as when a man is transported with a strong affection, a strong temptation, when he is not himselfe for a time, for then if his sinne be discouered, he easily returnes, and will be the same man he was; but, I say, when a man deliberately commits sin, when a man considers himselfe well, and hee is not transported with the strength of temptation, but his heart workes at liberry, so that hee acts himselfe, in this case hee doth as Saul did, hee casts God away, and God sent him word that he had cast him away.*

When a man  
is said to cast  
away God.

The



The like was the case of *Balaam*, hee carried it exceeding fairely, *I will not, if Balaac will give me his house full of gold, curse the people*: I cannot doe that which God hath not said to me, yet *Balaam* desired much to doe it, hee thought hee would make tryall, he would goe as farre as he could; God saw it, and found it out, and you see what iudgement was given vpon him, and this hee presently discovered, he gave aduice to *Balaac*, to put a stumbling blocke before the children of *Israel*, that is, by offering with the *Moabites*, and committing fornication with their women; and so, saith he, I shall be able to curse them, when they haue committed sinne once, then I may curse them to purpose. I say, there was the naturall, the proper inclination of *Balaams* heart, it was not a thing that he was drawne to; but when his heart was left to it selfe, to goe which way it would, that way it went: it is not so with a man that is in the *Covenant*: for grace still preuailes, and hath power ouer him, it is that which hath dominion and possession, it is that which is the Lord of the house, and whensoever he is left simply to himselfe, that his heart workes which way it would, certainly then he pleaseth God, he cannot sinne, he doth nor sin against him. I can not stay to presse this further, but rather come to make some vse of it; but this remember, so long as a man doth not chuse another Husband, so long the *Covenant* is not broken, though the failings be exceeding many.

The vse wee are to make of it is this, If there be

*Balaam.*

*Vse.*

To comfort  
our selues in  
appling the  
promises of  
the *Covenant*

be this comfort, that though a man doe commit many sinnes, yer, so long as he hath the *Lord* for his husband, as long as he is not willing to chuse another Master, still the *Covenant* is sure; Then comfort your selves with these words, and make vse of the *Covenant*, and apply the promises of the *Covenant*, say this with thy selfe, it is very true, I am sinfull, I prouoke *God* from day to day, yer for all this, I am not out of the *Covenant*, and therefore the promises of the *Covenant* belong to me, therefore, notwithstanding my sinnes, I will goe boldly to the *Throne of Grace*, and I will lay claime to the promises, and to all the parts of the *Covenant*, for they belong to me. This vse you should make of it, when you finde the *Covenant* is not broken.

Promises  
threefold.

I.  
Of iustificati-  
on.

Heb. 10.

Now the promises of the *Covenant* are of 3. sorts, the promises of iustification, the promises of sanctification, and the promises of blessings of all sorts, that belong to this life, and to the life to come. This threefold vse then thou shouldst make of it, first, put the case there lyes vpon thy heart the conscience of any sinne that thou hast committed, that troubles thee, thou art afraid that this sinne should make a separation betweene *God* and thee, thou hast yet no assurance of the forgiuenes of it, but the conscience of the sinne lies vpon thee, as that expression you haue *Heb. 10.* what wilt thou doe in such a case? Go to the *Lord*, and say to him, *Lord*, notwithstanding this, I know I am in *Covenant* with thee, and *Lord*, this is one part of thy *Covenant*, that thou

thou wilt remember our finnes no more, but when they are sought, they shall not be found. My beloved, as you have heard before, they are the very words of the *Covenant*. I say, if thou come to the *Lord* thus, and bring *Christ* in thine armes, (for that is the nature of faith, faith first seizeth vpon the dead body, as the Vultures and as the Eagles doe first seize vpon the body; so faith first seizeth vpon *Christ*) I say, if thou canst go to him, and say, *Lord*, I haue thy Sonne, he hath offered himselfe to me, he is freely offered, and I haue taken him, and all thy promises in him are *Yea and Amen*, and this is one of thy promises, that thou wilt forgiue me: if one plead the *Covenant* hard with *God*, and tell him it is a part of his *Covenant*, and he must be iust, he cannot be a *Covenant-breaker*; doe you thinke that *God* will breake his *Covenant* with thee, or any man? he cannot deny thee, he will put away thy sins: strengthen thy selfe with this: for this *Covenant* is continuall, the Mediator of this *Covenant* is *Iesus Christ*, who is such an *High Priest*, that is able perfectly to save those that come vnto him, when a man hath committed the greatest sinne, and sees but the blood of *Bulls and Goats*, he might thinke thus with himselfe, alas, what can this poore and beggerly Ceremony doe, to deliuer me from the conscience of my sinne? Well, saith the Apostle, we haue another kinde of Sacrifice, and another kind of Priest, *Heb. 7.* We haue such an *High Priest*, as is able perfectly to save those that come to him: And why? For, saith

L I

he,

Faith seizeth  
on *Christ* crucified.

*Heb. 7.*

he, *he is gone, not into the Tabernacle, as the other Priests, but he is entred into the very heauens. Besides, saith he, he goes not once a yeere, as they did, but he liues for ener to make intercession for vs, hee is not gone with the blood of Bulls and Goates, but with his own blood, he is a High Priest, holy, harmlesse, undefiled, separated from sinners, higher then the heauens, and therefore doubt not but hee is able perfectly to saue those that come vnto him.*

Heb. 10. 22.

Draw neere  
with full assurance,

Beloued, consider this, it is the very Vse that the Apostle makes, *Heb. 10. 22.* saith he, seeing these things are so, *since wee haue such an High Priest* as we haue described, since it is the very Sacrifice of his blood it selfe, *let vs draw neere in full assurance of faith*; that is, if the conscience of any sinne lye vpon vs, let vs not goe to God with a quarter wind, or with a halfe wind, but with a full assurance of faith, let vs make no question, but *trust perfectly to the grace that is reuealed.* You must thinke so of Iesus Christ, hee would haue you thinke so, and conceiue of him that he is now in heauen, that *he is able perfectly to saue you*, that there is nothing you haue committed, that can doe you hurt; he is like a friend in the Court; if a man were sure that he had one that were neuer from the King, that hath his eare continually, that is alway in his presence, that is such a Favourite, of such power with him, that certainly he can deny him nothing, a man would be secure: put the case there were some whispering fellows that would be ready to informe against him, yet, saith hee,

*Simile.*

I haue

I haue one there, that will be ready to take care for me. My beloued, this is thy very case. *Christ Iesw* is gone to heaven, it is a thousand times better for thee, that he should be there, then that he should be here in this world still, there he is thy Attorney, as it were, hee takes care of thee, hee sees all the accusations that are brought against thee, and he is ready to answer for thee, saith the Text, hee makes intercession, if there come any thing that tends to make a breach between *God* and thee, he is the Mediator for thee, he dwels there for that end, if there be any offence, any breach comes, that he may make it vp betweene *God* and thee; consider this, and when thou hast committed a sin, go to this high Priest, that is able to saue thee perfectly, and remember that it is a part of his Couenant, and so labour to grow vp in full assurance of faith, that no conscience of sinne may lye vpon thee, to make a separation betweene *God* and thee: for, beloued, you ought to trust perfectly to the grace that is revealed through him.

And as I say of the guilt of sinne, so in the second place you are to make vse of the *Couenant*, against the power of sinne; as put the case there be some strong lust, some violent temptation, that thou art not able to out-wrestle, it is too strong for thee, thou wouldst faine be rid of it, but thou art not able, why what shalt thou do in this case? remember that it is a part of the *Lords Couenant*, that he will deliver thee from all thine enemies, that thou maist serue him in righteousness

1. Of sanctification,

Sanctification  
a part of Gods  
Covenant.

and holinesse all the dayes of thy life. It is a part of his Covenant to remember it, he hath sworn to remember it, he hath said he will *write his Law in thy heart*, and that can neuer be, without he obliterate all old writing, he hath said he will giue thee the *Holy Ghost*, he hath promised to giue thee a *new heart, and a new spirit*; now consider this, it is a part of his Covenant, goe to the *Lord*, and beseech him to make good his Covenant, this is the way for thee to ouercome it; if thou goe about it any other way, thou shalt neuer be able to out-wrestle it. For a man to thinke thus with himselfe, I haue receiued grace, I hope I haue some strength, therefore I will be bold to aduventure on such a temptation; or, at least, I hope by my promises, by my vowes, & prayers, and reading, one way or other, to master it, & ouercome it, this is not the way; thou must goe to *God*, and make vse of this Covenant, and beseech him to giue thee strength: for, marke it, *God* would not take this vpon him, to giue vs new hearts, and new spirits, to sanctifie vs, to make vs new creatures, to crucifie the flesh, to weaken the dominion of sinne, he would not take this vpon him, and make a promise, if wee were able to doe it: but hee knowes it is in his owne power, and he must doe it for vs; and therefore in such a case wee must goe to him, and beseech him to doe it: for know this, when a man is in *CHRIST* once, when he is in the Covenant, he liues by a principle without himselfe, and not by one within himselfe, as *Paul* saith, *I liue by Iesum Christ,*

*Christ*, that is, he is without me, and it is he still that giues me strength, therefore goe to him.

If you aske the reason, why will the **L O R D** haue it so? why may not a man haue a sufficient habituall strength in himselfe, by which he may be able to out-wrestle lusts, and to ouercome temptations? The reason is, because no flesh shall reioyce in it selfe; and therefore *Christ is made sanctification*; that is, you deriue it from him, from day to day, from time to time, that you might not reioyce in your selues, but in him: therefore let no man goe about such a businesse in his own strength: for a man to thinke, beloued, by vertue of that habituall grace hee hath received, to bee able to ouercome sinne, and to worke righteousness, it is all one as if a man should say thus with himselfe, I see my house is full of light, now I will shut vp my doores and windowes, I hope to haue light enough; when he hath done so, you know, the light perisheth presently, because the Sun is shut out, that which giues light: I say, so it is, when a man thinks, now I am some body, I haue now gotten some strength, now, I hope, I may walke with some confidence more then before, this is to shut vp the windowes, as it were. No, thou must haue continuall dependence vpon *Christ*, otherwise, if thou goe to ouercome any sin, and thinke to doe it with thy owne strength, it shall be too strong for thee: for you wrestle with spirituall things, and without a strength from one without thee, they will be too strong for thee:

Why the Lord  
will haue our  
strength out  
of our selues.

*Simile.*



goe to the *Lord*, and say, *Lord*, I confesse, I am able to doe nothing of my selfe, but I bring my heart to thee, as an empty Caske, beseeching thee to fill it with grace; *Lord*, I want much grace, *Iesus Christ* is full of grace, and hath filled himselfe for that purpose, that he might communicate it to vs: I say, in such a case now, if thou goe to the *Lord*, and beseech him to make good his *Covenant*, tell him thou retest vpon his strength, thou goest against sinne, as *Iosuah* went against the *Cananites*, not because he was able to ouercome them: for they were *Giants*, and had *Cities walled up to heauen*, but hee went in the *Lords* strength; I say, if thou goe in this manner, bee assured that the *Lord* will not faile thee, he will giue thee ability to ouercome.

3. The promises that concerne the things of this life.

The third case is, when any outward trouble lyes vpon a man, let him goe and remember it is a part of *Gods Covenant* to blesse him, To blesse him with what? With all kind of blessings, and to be a buckler to him; there is no euill in the world, but *God* hath promised to bee a buckler to shield him, and to defend him from it: put the case thou lye vnder any pressure, any calamity, any crosse, any disease, any affliction of minde, or of body, or estate, or of name, why goe to *God* now, and tell him it is a part of his *Covenant* to deliuer thee, and labour to find out if thou canst, beside the generall *Covenant*, some particular. The *Lord* hath said, if thou bee in trouble, call vpon mee, and I will deliuer thee; if thou be in a strait, in extremity, the *Lord* hath said,

said *he will worke thy workes for thee*, and so you may goe to him in particulars. Bat when faith hath once gotten a promise, be sure that thou keepe thy hold, pleade hard with the *Lord*, and tell him it is a part of his Couenant, and it is impossible that he should deny thee; doe as the woman of *Canaan*, when thou art on a sure ground, take no denyall, though the *Lord* may defer long, yet he will doe it, he cannot chuse; for it is a part of his Couenant. Beloued, therefore in this case, doe, as you see two Metaphors vsed in Scripture, they are excellent for this purpose, *Esay 66. 11.* there is a Commandement of the *Lord* for the children of *Israel*, that they should sucke, and be satisfied with the breasts of consolation, &c. the words are obscure, as they are read to you, but the Originall makes them exceeding cleere; there are two Metaphors vsed, one is to milke consolation out of the promises, the meaning is this, that the promises are full of comfort, as a dugged is full of milke; now, if thou be ready to faint, goe and milke our consolation out of the promises, that will relieue thee, that will stay thy heart; goe, saith he, and sucke, draw out consolation from the dugges, from the promises, (for that is the meaning) which he calls the breasts of consolation, (for he repeates the promise presently after,) thus saith the *Lord*, behold, *I will extend peace ouer her like a Flood*, &c. the other Metaphor is to extort, to oppresse the promises, that as a rich man oppresseth a poore man, and gets out of him all

*Esa. 66. 11.*

*Simile.*

We should oppresse the promises.

Instances of  
applying the  
promises.

that he is worth, he leaues him worth nothing, hee playes the extortioner with him; after that manner deale thou with the promises, for they are rich, there is a price in them, be thou as an extortioner to them, take out whatsoeuer thou needest, or wring it out of the promises, as it were. Now when a man is poore and needy, let him goe to the rich promises, and bee as an oppressor to them, that is, consider the promises to the vtmost, see the vtmost riches that is contained in them, and they will make thee rich. Againe; draw out the vtmost of that milke that is in them, and it will exceedingly reuiue and comfort thee: for example, (that I may a little open it to you) *Iacob*, when *Esaue* met him, and his heart began to faint, (for, saith the Text, *he feared exceedingly*) his heart began to faile him now, and what did he? he did goe and sucke consolation out of the promises: for thus he reasons with the Lord, *Lord thou hast said thou wilt doe me good*; now he stayes himselfe vp with this, and hee got so much strength with this milke, that hee was able to wrestle with the Lord all night, and would not let him go without a blessing; this promise sustained him, from whence he sucked consolation and strength, *for thou hast said thou wilt doe me good*, therefore I am resolu'd, I am sure I am vpon good ground, *I will not let thee go without a blessing*. And so *Abraham*, when he was to offer his onely sonne, what should he doe now? here he was desolate, poore, and needy, certainly his heart could not but be ready

to faile, & what should sustaine him in this case? there was a promise, you see, *Heb. 11.* he was sure *God* had made a promise, and had said vnto him, this is *Isaac* and this *Isaac* I will multiply, and with him I will establish my *Couenant*, and *his seed shall be as the Stars of heauen*; saith *Abraham*, *God* promised it, and though I should kill him, *God* can put a new life into him; he went, you know how farre from his house where hee dwelt; surely he sustained himselfe by the promise, he rested vpon this promise, he drew consolation from it, and he drew it to the full, there was much milke in that promise, and that sustained and comforted him. I might giue you many instances. So *Dauid*, when hee comforted himselfe at *Ziglag*, what was it that he comforted himselfe in? Surely *Dauid* remembered this, the *Lord* hath anoynted me King ouer *Israel*, he hath said that I shall be King, and shall sit in the Throne of *Saul*; it is true, I haue lost all that I haue, and the Souldiers that should bee my strength, are now at this instant ready to stone me; yet he remembered this promise, and comforted himselfe in the *Lord*, that is, in the promise that the *Lord* had made to him, whereof this was the maine that hee had to comfort himselfe with.

Beloued, learne to doe this when you are in any strait, if there be any thing that you neede, remember this, if thou can but get a promise, if faith can but get this footing, the *Lord* hath made it a part of his *Couenant*, and there is his

*Heb. 11.*

his hand and seale to it, the Sacrament that thou receiuest from time to time, is but a seale of that *Couenant*, and if he seeme to forget it for a time, he will remember it, hee cannot forget it long, be assured he will performe it, it is impossible but he should, let not your hearts faile, if thou haue a promise, he will doe it in due season, although not in thy season, yet he will doe it in the best manner, though not in that manner and fashion as thou imaginest.

The misery of  
those that are  
out of the Co-  
uenant,

Eph. 2.

He hath no  
right in Gods  
promises.

Beloued, one thing more we should haue added, that is, to exhort men to enter into *Couenant*; this I should haue pressed to you, the miserable condition of a man that is without it, and the happinesse of the man that is within it, with this we should haue concluded the point. Beloued, consider this, in what a miserable condition men are without the *Couenant*; it is enough that I said, *Eph. 2. without God in the world, and without the Couenant*, they are put together, *they are aliens and strangers from the Couenant*, without the *Couenant*, without *God in the world*: is it a small thing to be without *God*? and without the *Couenant*? when thou considerest this Booke, and the many precious promises in it, that we spake of before, and thou hast not right to one of these promises, if thou be without the *Couenant*? when thou art in a strait, if thou be a stranger to *God*, if thou be out of the *Couenant* with him, what wilt thou doe? whither wilt thou goe? we are subiect to 1000. straits; you know what a weake creature man is, what neede

needee hee hath of assistance; What wilt thou doe in the time of extremity? thou canst not goe to *God*, thou art not in the Couenant with him, but thy case is as that of *Zedekiabs*, *Micaiab* tels him, *thou shalt goe from chamber to chamber*; so thou shalt goe from place to place, *God* will not receiue thee: for thou art not in Couenant with him. But is that all, that thou shalt want the comfort of *God*? No, know, if thou be not in Couenant with *God*, he is thine enemy: if thou come neere to him for refuge and comfort, he will be to thee as a deuouring fire, and when thou comest to him, thou shalt bee as soft wax to the scorching flame, as stubble to the fire; and not onely so, but thou shalt come to euerlasting burnings, such fires as shall neuer goe out; such the *Lord* shall be to thee, if thou bee not in Couenant with him. You will say to me, this is to come, if it may be well for the present, I shall beare it the better. I will goe one step further therfore. If thou be out of Couenant with *God*, all the creatures are at enmity with thee, there is neuer a creature in heauē or earth, but it hath liberty to doe thee hurt: for if thou be out of League with *God*, thou art out of the protection of the Law, if any creature doe thee mischief, it shall neuer be required at his hands, but there is a liberty giuen them, Satan may hurt thee, men may hurt thee, beasts may hurt thee, all the insensible creatures may hurt thee; for there is no prohibition. Besides, thou hast no shield nor buckler to defend thee from them:

God is his enemy.

*Simile.*

The creatures are his enemies, and haue power to hurt him,

them : for thou art not in *Couenant* with *God*, he is no Buckler to thee : all this is the case of euery man that is out of the *Couenant*; and this is not a small thing, to be out of the pales of *Gods* protection, to haue euery creature ready to do a man a shrewd turne, and he to haue no immunity, nothing to deliuer him ; it is not so with the Saints, all the creatures are at peace with them.

The creatures  
at peace with  
the Saints.

To draw this a little neerer, if there bee any thing in the body, or out of the body, that troubles vs, if there be imaginations in the minde, that be to the soule, as the Gout is to the body, if thou be in *Couenant* with *God*, all these are at peace with thee : for all these are at *Gods* command, it is a part of his *Couenant* ; when thou art in *Couenant* and League with him, thou art in League with them, and therefore they shall neuer doe thee hurt. Bee assured of that, when thou art within the *Couenant*, there is no creature in heauen or earth can doe thee hurt : for thou art at peace with it, it is not an enemy, and that which is not an enemy, it neuer doth hurt ; but if thou be not in *Couenant* with *God*, now these haue a power to hurt thee, there is no prohibition vpon them, there is no restraint, but they may doe thee hurt, they are enemies to thee, both those things, and whatsoeuer else is in heauen or earth ; Satan, and euery creature hath power to doe thee hurt : when thou walkest in the way, when thou fittest in thy house, wherefoeuer thou art, thou walkest in the midst of 1000. dangers, because thou art not in  
Coue-



Couenant with *God*, therefore thou art exposed to the enmity of all the creatures.

But this obiection will be made, Yea, but many of those that are within the Couenant, receive hurt from the creatures, and many of those that are out of the Couenant, live peaceable and quiet lives?

I will answer it in a word; It is very true they may be exercised, though all the host of heaven and earth bear peace with them, and there is not any creature can doe them the least hurt; no, they neither will nor can goe about it, to lift vp their hand against them, yet they may be exercised with many afflictions, but there is a very great difference betweene these two, the same disease, the same griefe, the same apprehension, lyes on the heart, and wounds the spirits of the one man, but to the other that is in Couenant, it is a rod in the hand of a father, enabling him to keepe his Couenant the better, it is as a Medicine in the hand of a Physician to heale him, to comfort him, to doe him good; that very disease to another is as a sword in the hand of an enemy, as poyson in the hand of the destroyer to hurt him. As, for example, the Deuill had power to vex *Saul*, and to vex *Iob*, here was the same instrument, the Deuill had power over both, but there was a great deale of difference, you know, he had power over *Saul* as an enemy. he had power over *Iob* as a friend: and so likewise *Judas* had a messenger of Satan, to fill his heart, and *Paul* had a messenger of Satan

*Obiect.*

*Ans.*

Holy men may be exercised, they cannot be hurt by the creature.

Difference in the same tryall to godly and wicked.

In their restraint.

In their end.

Simile.

tan too, to sollicite him, and to trouble him, and to ioyne with his lusts, to make them as prickes in his sides, but there is much difference; to the one he had a restraint, the *Lord* saith to the Deuill, What hast thou to doe with *Iob*? thou shalt goe thus far, and no further, thou shalt not hurt *Iob*. To *Paul* there was a restraint too, thou shalt goe thus far, for what purpose? as there was a restraint, so there was another end likewise, so far it shall goe, as till it hath humbled him; *Iob* and *Paul* were humbled by it, a iot further it cannot goe: for the Deuill, in truth, though he be hostile to them in affection, yet cannot hurt them in action, because *God* vseth him onely to doe them good, and to humble them; *Iob* was the better, and *Paul* was an exceeding gainer by it, but *Saul* and *Judas* were great losers; so there is a great difference betweene these two. The Shepherd sets his Dog vpon the Sheep to bring them in, another man sets his Mastiffe on another creature to worry it, and to destroy it; the *Lord* sets the creature vpon his own seruants but as the Shepherd sends out his Dogge, to bring them in; as soone as they are brought in, he rates the Dog, and will not suffer him to do them the least hurt. A man will not haue his seruants, nor children, nor his friends hurt, but he will rate the Dog when he fals vpon them; so the *Lord* doth with euery creature whatsoever, when it comes to hurt them, he rebukes it, as he did the stormes and winds: on the other side, when a man is out of Couenant with *God*, then

then *God* vnlooseth the collar of the creature, as it were, and sets him vpon such a man, and saith vnto him, go & worry such a man, wound him, be an enemy to him, hurt him. This obiection is so to be answered, that those that are within the *Covenant*, they are often molested and troubled, the creatures seeme to hurt them, though they be in League and at peace with them, and can doe them no hurt.

Secondly it is obiected, that others that are out of the *Covenant*, they liue in peace?

Beloued, I beseech you consider this, and it is profitable to consider, that he that belongs not to the *Covenant*, he may liue in his fathers house, he may sit at Table with the children, he may haue the same maintenance, the same cloathing, the same vsage, the same liberty, the same priuiledges of the family as the children haue, and yet for all this, this is one that belongs not to the *Covenant*, but one whom *God* intends to cast out. *Ismael*, you know, liued in the family, as well as *Isaac*, and was as well vsed as *Isaac*, till the time that *God* would haue him cast out, and therefore deceive not thy selfe with outward peace, to say, *God* and the creature are at peace with me; for I haue prosperity in al that I do. No it may be, the time of casting out is not yet come but in due time, when the right season shal come, then *Ismael* shall be cast out, and euery one with whom the *Covenant* indeed is not established.

*Caine* remained for a time, but hee was cast out, and made a *Vagabond vpon the Earth*.

Note,

Obiect.

Ans.

Wicked men may haue peace for a time.

Simile.

Sauē

Deut. 32.

*Saul* remained for a time in the house but in due season *God* cast him off: so, I say, *God* may nourish, and cherish, and defend thee, as if thou wert one of his owne children, but he will cast thee off in the end. We have a notable example for it, in his dealing with the children of *Israel*, they were such as belonged not to the *Covenant*, a great part of them, and yet see how he vsed those very men; *Deut. 32.* it is said, *he carried them on Eagles wings*; that is the expressi-  
 on; that is, the *Lord* carried them safely, as the Eagle carries her yong on the top of her wings, that no Fowle can reach them, but she is aboue all Fowles, and stronger then all Fowles, and flies higher, so they were safe as on Eagles wings, nothing could reach them; After that manner I carried you out of *Egypt*, I kept you so safe: besides, I did not onely defend you, but fed you with the finest Wheat, with the purest Oyle, with the liquor of the Grape; and yet notwithstanding all this, these men were such as *God* hated, such as were not in League, as belonged not to the *Covenant*: deceiue not thy selfe, *God* may doe all this, and yet cast thee out; he may feed thee with riches in abundance, and yet if thou be not a sonne, if the *Covenant* be not established with thee, thou shalt be cast out; the sonne abides for euer, but hee with whom the *Covenant* is not made, though he may continue in the Family for a while, hee shall not abide long, but shall be cast forth.

FINIS.



FOVRE  
SERMONS,  
WHER EIN CERTAINE

Objections against the poynt of  
GODS ALL-SVFFICIENCY,  
(handled in the five first Sermons  
of the former Treatise) are answered.

ECCLESIASTES. 9. 1. 2, 3, 4.

*I haue surely set my heart to all this, to declare this,  
that the iust, and the wise, and their workes, are in  
the hand of God, and no man knoweth either love, or  
hatred, by all that is before him: for all things come  
alike to all, and the same condition is to the iust, as to  
the wicked, and to the good, and to the pure, and to  
the polluted, and to him that sacrificeth, and to him  
that sacrificeth not; as is the good, so is the sinner, he  
that sweareth, as he that feareth an oath, &c.*



WE haue purposely chosen this text,  
that we might answer some obie-  
ctions, which might be made a-  
gainst the *All-sufficiency* of God,  
which wee spake of lately to you;  
for this might be objected;

If God be *All-sufficient*, what is the reason of this

A a

dis-

Ob.

dispensation of things that wee see in the world, that there be righteous men, to whom it is according to the worke of the wicked, and there be wicked men againe, to whom it is according to the worke of the righteous?

*Ans.*

Ecclef. 8. 16.

Here you haue this answer made, That for a time all things come alike to all, there is the same condition to the one, as to the other : the reason of which you shall see when we come to the handling of the words. But in briefe, to open them to you: you shall finde, that this was the occasion of them. In the 16. verse of the former Chapter, sayth the Wiseman, *I haue applyed my heart vnto wisdom, and to behold the busines that is done vpon the earth, in which I had no rest, either day or night, I was so intent vpon them. Well; what is the conclusion? Saith he, I found this, I was not able to finde out the reason of Gods workes; I beheld the workes of God, that man cannot finde out the workes that are wrought vnder the Sunne, yea though a wise man think to know it, hee cannot finde it: That is, when I see how God dispenseth things, I am not able to finde out the reason, and not I onely, but no man is able to finde it, no, saith he, though he be a wise man; no, although he search never so diligently, he cannot find out the reason of Gods wayes, the reason of his providence, of his dispensing of prosperity to the wicked, and aduersitie to the godly; yet these two Conclusions notwithstanding he found, which he expresth in the first verse.*

First, that *the iust, and the wise, and their workes,*

*are*

are in the hand of the Lord: That is, although I see not the reason why God doth it, yet this I finde, it is the Lord that disposeth all things, bot to men and all their workes; All the events that fall out, both good and evill, I finde this, that they are in the hand of God.

The second thing to be found is, *That all things come alike to all: There is the same condition to the good, and to the evill, to him that sacrificeth, and to him that sacrificeth not.* These be the two things, that the Wiseman professeth he found out, & from hence he gathereth two Consecrations.

2

One is, *That there is no man able to know love, or hatred, by all that is before him:* That is, by all that he seeth done to himselfe, or by all that he seeth God doe to other men; he is not able to iudge by that, who it is that God loues, or who it is he hates.

1

Consecration.

A second Consecration from it, is expressed in the third verse: saith hee, *This is an evill I have scene under the Sunne, that there is one condition to all:* That is, the sonnes of men when they haue scene this carriage of things, this administration, and dispensation of good and evill thus promiscuously, to men of all sorts: therefore, saith he, *The hearts of men are full of evill, and madnesse is in their hearts while they live:* That is, therefore they seeke not God, but the creature, therefore they doe not depend vpon him, but seeke to secondary meanes: What is the issue of it? *Therefore they goe downe to the dead:* That is, they perish for ever. So much briefly for the meaning of the words.

2

Consecration.  
Eccles 9.3.



Now before he comes to deliver these two conclusions, he makes this Preamble; *I haue given my heart, saith he, to all this*, or I bend my selfe with all my might to this, even to declare these two things; that all things are in the hand of God, &c. whence we will gather this, in that *Salomon* saith that he bent himselfe, with all his might, to declare both to himselfe, & to others, that all things are in the hands of God that,

Doct.

It is a hard thing to bee perswaded of Gods All-sufficiency.

*It is a very hard thing to be perswaded of Gods All sufficiency.*

It is a very hard thing to be perswaded, that all things are in the hands of God, it is a hard thing to perswade our selues, it is a hard thing to perswade others, that is, I shal not deliver the point fully to you, except God himselfe teach you, except God himselfe declare it; it is so hard for a man to see all things in the hands of God, to know that he is able to doe all, that, except God teach it to a man, he is not able to know it, that is, he is not able to know it to purpose, he is not able to know it so as to haue the vse of it, he is not able to know it in a practicall manner, except the Lord teach it him.

The holy Ghost must perswade.

The ground of which is, because, it belongs to the *holy Ghost* to perswade, it belongs to God to perswade, not onely to perswade this truth to the hearts of men, but also to perswade all saving truths of what nature soever; And therefore we see when Christ sends out his Disciples, his Apostles, he bids them, Goe, preach the Word to the Iewes, and Gentiles; and whereas they might object in that case, How shal we be able to perswade men,

Ob.

men, that bring a strange doctrine, and strange newes to them, a strange thing that was never heard of?

Christ answers them thus, I will send my Spirit with you, and *he shall convince the world of sinne, of righteousness, and of Iudgement*; As if he should say, I confesse you are not able to doe it, that is a worke that only belongs to the *holy Ghost*, and he shall convince men of their miserable estate out of Christ, he shall convince them of that righteousness that they are to haue by Christ, he shall also couvince them of holinesse, and sanctification, vnder Christs government. Thus, sayth he, the *holy Ghost* shall doe; you are not able to performe it. And so when the *Lord* makes the promise, that the people should serue him, and feare him: The question is, how they should be able to doe it; shall the Prophets be able to perswade them? shall the Apostles in their times be able to perswade them? No, saith he, *They shall all bee taught of God*; As if he should say, without his teaching it will be all in vaine; but if the *Lord* teach them once, they shall be perswaded effectually, they shall not onely know what their duty is, but they shall be ready to performe it.

The reason of which is;

First, because *God* onely is the generall, and vniuersall worker; he only is vniuersally wise, he onely knowes all things, and therefore he onely is able to teach all things; men know but in part, and therefore they are able to teach but in part, (now he that is perswaded of a thing but in part, though

*Ans.*  
Iohn 16.

*Reas. 1.*  
God only wise  
and therefore  
able to perswade.

he may acknowledge the thing to bee good, yet his heart is not wrought to praise it; for there is something yet behinde, some obiections, that are not yet answered.) It is onely *God* that hath an vniuersall light, that is a generall worker, and therefore he is said to bee *onely wise*; for a man is not sayd to be wise, except he know all things that belongs to such a businesse; If there be any part, or corner of it hid from him, he is not wise; that is, he is not able to proceede aright, he is subiect to error: but *God*, who hath abundance of light, *God*, that knowes all things, is onely wise, and therefore he is onely able to perswade. Hence it is that men are able to perswade, that such graces are good, that such *wayes* are excellent in themselves, that it is good to take such courses; but yet to answer all the secret obiections of the heart, to perswade fully, to turne all the wheelles of the soule, this is that, that a man is not able to doe, to enlighten all the corners of the heart, hee is not able to convince fully.

*Reas. 2.*

God onely knowes the severall turnings of the heart.

Ier. 17, 9.

Secondly, *God* is onely able to doe it; because he onely knowes all the windings and turnings of the heart of man, It is said in *Ier. 17. 9.* that *the heart of man is exceeding deceitfull, who can know it?* That is, no man in the world can know his owne heart, much lesse can any man else know it, there are so many windings, so many turnings in it, there is such a labyrinth in the heart, such a depth in it, that no man is able to search his owne heart, to finde out the bottome of it: oh but who is able to doe it? Sayth he, in the next words, it is *God* that

that searcheth the heart and tryeth the reynes: That is, he onely knowes the several inclinations of the will, and therefore he onely is able to perswade.

You know, if a man make a key to vndoe such a locke, he must know all the wardes of it, or else he may make a key that will not vndoe it, he may endeavour, and not be able to turne the locke: So the Lord that onely knowes all the wardes, all the secret passages; all the windings, and turnings of the heart of man; he onely is able to sute it, and to fit it with such arguments, as shall be effectually to perswade. You see when he would perswade *Moses* to goe downe into *Egypt*, there was a secret objection that *Moses* had in his heart, if he went thither that he should lose his life; *God* that knew *Moses* hart, knew where that objection lay, where it stuck with him, he was able to bring arguments to perswade him, *Go thy way* (said the Lord) *for they are dead that sought thy life:*

Last of all, *God* is onely able to doe it, because he is able to mend the heart where it is amisse: A man perhaps may bee able to shew an object, and to bring it to light: but what, if the eye bee amisse: the man is not able to see and to discern for all that; If a mans eye be blind, if there be any westin it, he is not able to remooue it; So a man may propound arguments, but to make the heart capable of those arguments, hee may propound reasons and perswasions, but to make the heart apprehensive of them, it is aboue the power of the Creature: and therefore it is *God* onely that renews vs in the spirit of our minds: hee that hath

*Simile.*

*Reas. 3.*  
God onely  
can amend  
the heart,

*Simile.*

made the eye, and so he that made the will, and the vnderstanding, he only can heale the breaches of them, he onely can elevate them, and put a supernatural light into them, and make them fit to apprehend those spirituall reasons, of any kinde, that he objects and propounds to the hearts of men: So that *God* onely is able to perswade, as of all other trutthes, so of this, that all things are in hands, that he is *All sufficient*.

*vse*  
Why one man  
trusteth *God*,  
and not ano-  
ther.

We may make this vse of it: we see the reason, why one man is able to see and trust to this *All-sufficiency* of *God*, and another is not. The reason is, because *Christ* hath revealed it to one man and not to another: *God* hath taught it to one man & not to another. We see it in common experience A wise, learned, witty, and able man, that can discourse more then many others of the vanity of outward things, of the *All-sufficiency*, and fulnes that is in *God*, yet when he comes to the practice of it, he is able to doe nothing: On the other side, wee shall finde in experience, that many poore Christians, that are able to say little, yet when they come to practice, they are able to part with their libertie, with their credit, with their goods, and with their liues, that they may cleaue to *God*, and keepe a cleare Conscience: what is the reason of it? Because they be taught of *God*, they are perswaded by him, and therfore they are able to practice it; As for the other, they are taught by men, they are taught by themselues, and therfore they are not taught it indeede, they are not fully convinced of it, & therefore though they know such things,

things, though they be floating in their minds, yet they haue not the vse & the practice of them. Wherein you shall obserue this difference, That a man may know a truth, and yet not be led into that truth, as you see *Ioh: 16.13. when he shall come which is the spirit of truth, hee shall leade you into all truth.* (Marke it) *hee shall leade you into all truth.* It is one thing to preach the truth, and another thing to be led into the truth. The *holy Ghost* shall lead you into all truth, as a man is led by the hand into a place: for we are not onely blinde, but lame too; wee are not onely vnable to see spirituall truths, but when we see them, we are not able to follow the guidance of the *holy Ghost*; Therefore sayth he, the Spirit shall not onely shew you such & such things, but shall lead you into those truths, he shall leade you into the practice of them.

*Iohn 16.33.*

Leading into  
the truth.

Many men they know what temperance, what sobriety, and patience are, who are not able to practice them, that are not led into the truth of these points: because that is proper to the *holy Ghost*, it is he onely that leades vs into them; it is he onely that enableth vs to see them, as to be fully convinced, so, as to resolute vpon the practice of them; and therefore you shall find the Apostle *S. Paul, Ephes. 1.* when hee revealeth there those spirituall blessings, that we haue in Christ, when he had declared many of those glorious priuileges, in the 18. verse he prayes, that *the eyes of their vnderstandings might be opened, to see the hope of their Calling, and the riches of that glorious inheritance prepared for the Saints, and the exceeding great.*  
ness

Knowledge  
without pra-  
ctise, whence  
it is.

*Ephes. 1. 18.*

*nesse of his power towards them; that beleue.* The meaning of it is this; when *Paul* had discovered all this, saith he, this labour of mine will be but in vaine, except the *Lord* open the eyes of your vnderstanding. So it is when we preach to you, of the *All-sufficiency of God*, when we discover to you those glorious priuiledges, that we haue by *Christ*, except the *Lord* open mens eyes; except hee send the spirit of reuelation into mens harts to discern those things, except he preach to the heart, as well as we doe to the eare, it is but lost labour; saith the Apostle, if he would open your eyes to see the hope of your Calling, to see those great hopes that you haue by reason of your calling, to see the riches of that glorious inheritance prepared for the Saints, it is not onely rich, but abundant riches.

Againe, (saith he,) to see the exceeding greatnesse of his power: A man is able to see something, that *God* is able to doe this, and to doe that; but to see the exceeding greatnesse of his power, how farre it reacheth, this none is able to doe, vnlesse he haue the spirit of reuelation, to open his eyes to see it; That, even as *Elisba* sayd to *Gehasie*, there ake more with vs then against vs. But how came *Gehasie* to know that? *Elisba* prayes the *Lord* to open his eyes, and when his eyes were opened, he saw it visibly: after this manner, the *Lord* deales with his children; when such truths as these are propounded to them, that *God* is *All-sufficient*, yet all this is nothing, except *God* will open their eyes, except he will be with them; as he was with *Iob*, all that his friends said to him would not perswade



perswade him, till God himselfe spake to him out of the whirlewinde. When God himselfe will say to a man as he did to *Abraham, I am All-sufficient*, then he perswades him, and not before.

And this, *Beloved*, is the office of the *holy Ghost*; it is he that shewes the Father, and the Sonne, to the sons of men, it is he that glorifies the Father, and the Sonne. And in this sense he is said to fill them with Ioy vpon all occasions: for the cause why a man reioyceth is, because he is informed of some good newes, something he is perswaded of, and when he heareth of it, there followes sudden Ioy; So when the Apostles were in distresse, in prison, when they were in danger, the *holy Ghost* brought good newes to them, hee revealed to them such and such things; vpon this revelation, vpon this good newes that was brought to them, it is oft said they were filled with Ioy: which is therefore called the *Ioy of the holy Ghost*, which the *holy Ghost* works in men by perswasion, by revealing to them the hope of their Calling, and the riches of their glorious inhericance, and the exceeding greatnesse of his power, working in those that beleeue. And therefore this you must consider, that though we preach to you, and you heare all these truthe of Gods All-sufficiencie, yet you are able to praetice nothing, till *Christ* reveale it to you. If he come to a man, when he is in a strait, and say to him, as he did to *Paul* vpon severall occasions. *Feare not Paul, I will be with thee*. I say, if he himselfe would come thus and speake to the heart of a man, that is, if hee would reueale it by his Spirit, we should be able

Ioy the cause  
of it:  
The Authour  
of it.

Outward  
things how to  
neglect them.

to practice it, we should be able to stay our selues vpon him, we should be able to trust him in his *All-sufficiencie*, and would venture vpon any thing, wee should be able to doe our dutie, wee should be able to suffer persecution, as the Apostle speakes, *because we trust in the living God*. It is a certaine and true rule, no man is able to guide his life aright, his riches, his credit, his libertie aright, except he be able to neglect them; and no man is able to neglect them, except he haue some thing that is better in stead of them; except he see these two things.

An emptinesse in them.

And a fulnesse some where els.

But now who is able to perswade men of this? Surely he that perswaded *Salomon* that all was vanitie; it is he that must perswade vs, without him it cannot be done. What was the reason else that *Peter*, *Andrew*, *Iohn*, and the rest of the Apostles, were able to forsake all things, when others were not? Doubtlesse, because they were perswaded they should find it againe in *Christ*, when others were not so perswaded; flesh and blood did not teach them, but the *holy Ghost* revealed it to the, that though they had lost all, yet they should find all, yea, they should finde an hundred fold more.

Why Christi-  
ans hold out in  
all conditions.

What was the Reason that *Demas*, and others, when they met with persecution, and temporall preferments in the world, were not able to keepe on their course, but turned aside, when *Paul* who had the same temptations did not? The reason was, because it was not revealed to *Demas*, but it

was to *Paul*; A window was opened to him in heaven, as it were, to looke into *Gods All-sufficiency*, to see the treasures there, to see *Gods* power, and eternitie, and blessednes; and when he walked in a continuall sight of this *All-sufficiency*, *Paul* cared not whither he went, nor what became of him; it was nothing then for him to passe from prison to prison, from affliction to affliction. So, as long as a man walkes in a continuall sight of *Gods All-sufficiency*, as long as hee sees him that is invisible, so long he is full of comfort, so long he is able to doe any thing, but when once his sight is taken from him, when once he is left in darknesse, that Torches and Candles begin to appeare great lights vnto him, (as you know it is in the darke night) that is a signe that a man is in darknesse, when the feare of men, and the favour of men, seeme great vnto him: So it will be when *God* doth but leaue vs a little, when he doth but cloud vs, when he withdrawes from vs that light of his *All-sufficiency*, then we are ready to sinke, and to fayle in our dutie, and to turne aside, to balke the wayes of righteousnesse. And therefore if you would haue the vse of this *All-sufficiency*, if you would be perswaded that all things are in *Gods* hands, beseech him to teach you to depend vpon him.

*Beloued*, it is certaine, that the holiest man that is, hath as much loue of himselfe as others, they desire their safety, as well as others, they desire to haue liberty, and life, as well as others: but here is all the difference, they are perswaded that *God*

Holy men loue  
themselues as  
well as others.

is *All sufficient*, to restore all these to them, when they lose them for his sake, when other men are not so perswaded: they haue a new iudgement of things, they haue another iudgement of heavenly things, and of earthly, they see another vanity in the Creatures, and another *All-sufficiency in God*, then other men see, or then they themselues ever saw before; And this is the reason they are able to doe that which other men are not able to doe; and therefore, the way to haue the vse of all this knowledge, is to seeke to *God*, to beseech him to enlighten you, that he would declare this to you, that he would leade you into this truth; & when he hath taught you, you shall be able to know all this, and to know it to purpose. So much for this first poynt.

As we told you, there are here these two Conclusions:

First, That *the iust, and the wise, and their workes are in the hands of God.*

And secondly, That *all things come alike to all*: we will take the first as it lyes, and deliver to you the same point, which is this;

That all things, all men, all their wayes, all the Creatures, with the severall workes of them, are in the hands of *God*: for it is thus methodically set downe; The wise are in the hands of *God*, and their workes, and so are the wicked, and their workes, and so are all the Creatures in his hands, with all the effects that proceede from them.

This then is the poynt:

That *all things are in Gods hands.*

*Doct. 2.*  
All things are  
in Gods hands

Now

Now how all things are in *Gods* hands in general, we haue declared to you before: but we will now deliver it a little more distinctly, that I may adde something to that, which I haue formerly taught. They are all in the hands of *God*, that is, originally in the hands of the Father, and in the hands of all the persons of the Trinity, as they ioyne in the Deity, as they are *God*: but yet, if you compare this place with some other, you shall see more distinctly in what manner they are in the hands of *God*: They are, I say, originally in the hands of the Father; but yet they are more immediately put into the hands of the Sonne, as he is Mediator. Therefore compare this place with *Math: 11. 27.* *All things (saith he) are given mee of my Father, and none knowes the Sonne, but the Father:* and so likewise with *Iohn. 3. 35.* *The Father loues the Sonne, and hath given all things into his hands:* and with that *1 Cor. 15. 24.* you shall see there this expression; saith the Apostle, *there shall be an end, when Christ shall giue vp the Kingdome into the hands of the Father.* The meaning of it is this, that though all things be in the hands of *God*, yet they are all put into the hands of *Christ*, as he is Mediator; and therefore *Psal. 2.* it is said, *Aske of me, and I will giue thee the Heathen for thine inheritance, and the utmost parts of the earth for thy possession:* That is, he will giue them into his hands to doe with them what he pleaseth; So that (to add this to that which we haue before delivered) it will be a profitable point for vs to consider, that though *God* be *All-sufficient*, and hath all things in

All things in  
the hands of  
the Mediator.  
*Math. 11. 27.*

*Iohn. 3. 5.*

*1 Cor. 15. 24.*

*Psal. 2. 8.*

in his hands, yet he hath put all this into the hands of his Sonne.

*Quest.*

You will say, what comfort is there in that? or to what end is it vsefull for vs to know, that they are in the hands of the Sonne, more then that they are in the hands of the Father?

*Ans<sup>w</sup>.*

God hath put all into Christs hands that we might be more confident.

It is to this purpose; That you may be more confident in comming to *God*, to aske any thing at his hands: for therefore hath the *Lord* done it, that you might come with the more boldnes: for *Christ* hath taken our nature, our flesh; he is nearer to vs, then *God* the Father, *who dwells in light inaccessible*, hee is one whom wee haue knowne, he dwelt among vs, he is of the same kindred, as it were, we are flesh of his flesh, and bone of his bone. Now when we shall heare, that all things are put into his hands, as he is Mediator, as he is the Angell of the Covenant, we may go with the more boldnes, we may haue the more confidence that, as we haue need and vse of any thing, it shal not be denied vs: for we know all is in the hands of him, whom we loue, whom we feare.

When one heareth that his Prince hath put all that he hath into the hands of a friend, with whom hee is well acquainted, it must needs glad his heart, and fill him with hope of obtaining any thing that is fitting for him; As it was with *Jacob*, when *Ioseph* said to him, all this I haue in mine handes, &c. It was a great comfort to *Jacob*, that one whom he knew so well, that was flesh of his flesh, had all things in his hands: Now this is the comfort we haue by it,

it, That the Father hath put all things into the hands of the Son, into the hands of *Christ*, as hee is Mediator, and this he hath done for these reasons.

First, That men might glorifie the Sonne, that men might honour the Sonne, as they honour the Father, for therefore vvas it that he would not keepe all in his ovvn hands, but gaue them vp into the hands of the Sonne.

Secondly, He hath done it, that hee might dispence that *All-sufficiencie*, that is in himselfe in a vway befeeming himselfe, with that indulgence, and that mercy that is sutable to himselfe, ann sutable likewise to our frailty. And therefore *Exodus 33, 3.* The Lord said, *I will not goe vp with thee, for thou art a stiffnecked people, therefore I vwill not goe vp vvith thee, lest I consume thee, but I wil send before thee, the Angel of my presence, and he shall goe vp vvith thee:* As if he should say, I haue pure eyes, I am not able to see that vvich I shall see in thee, but I shall be ready to consume thee; but he is more indulgent, he is more merciful, he is more able to beare, because he is made the Mediator, therefore (saith he) he shall goe along with thee, even the *Angel of my presence*: Whereby you may see, that the Lord hath put al power into the hands of the Mediator, that hee might dispence it the better to the sonnes of men,

Thirdly, He hath done it, that it might be sure to us: for if the Lord had made an immediate Covenant with the sonnes of men, there had beene little hope for vs: We should haue broken it, as

*Reas. 1.*

That we might honour the Sonne.

*Reas. 2.*

To dispence his All-sufficiency

*Exod. 33. 3.*

*Reas. 3.*

That our estate might be sure.



Christ the Mes-  
senger of the  
Covenant why

Adam did, when the Covenant was made with him; but he hath put it into the hands of a Mediator, whom he hath made the Angel, or the Messenger of his Covenant, that it might be sure to vs, that is, that the Lord might perform all his promises to vs, and that we might keepe likewise the Condition on our part: for therefore *Christ* is said to be the Messenger of the Covenant, to dispencc to vs that which *God* hath put into his hands, partly, because he is able to reconcile the Father to vs, (and therefore he is the Priest, that is entred into the holy of holies, that is, *into the very heavens*, to make intercession for vs) partly also, because he is able to bring vs in, as a Prophet to enlighten vs in the knowledge of him, & as a King, to subdue the stubbornesse of our hearts, and enable vs to obey him; So that the Covenant is immediately made with him, and not with vs; therefore, all things being put into his hands, he being the Messenger of the Covenant, it is made sure to vs, that otherwise had not beene.

Reas. 4.  
That no flesh  
should reioyce  
in it selfe.

Deut. 8. 18.

Last of all, The Father hath done it, *that no fl sh might reioyce in it selfe*; so sayth the Apostle, he hath made the Sonne to vs *wisdom, righteousness, sanctification, and redemption, that he that reioyceth might reioyce in the Sonne*. And therefore we see *Deut. 8. 18.* how carefull he was to teach the Israelites this, shewing them, that they were, not brought into that good land for their owne righteousness, but for his Covenants sake, that is for the Covenant he made both with them and vs in *Christ*, which was manifested to *Abraham* and *Isacoh*, but was in the Sonne. The

The vse that we are briefly to make of it is this, that wee should take heede of comming to *God* for any part of his *All-sufficiency*, except it be in the name of his Sonne. When you heare that *God is All-sufficient*, you must not thinke now to goe to *God* immediately, to say *Lord* bestow on me such and such thing, as I want: for in doing so, what doe wee else but draw neere to *God*, as the stubble, or the wax should draw neere to the fire? *who is able to dwell with everlasting burnings?* He is a consuming fire to the sonnes of men, if they come to him immediately. But if you come to him in the name of the Sonne, into whose hands he hath put all things, he is ready to accept you, & to grant you whatsoever you aske in his name, *Lev. 17. 5.* it was death for a man, though his sacrifice was never so good, to offer it without a Priest; and it is no lesse then death to any man to come to *God* without *Christ*, that is, the *Lord* doth not giue life to that man, he doth not raise him from nature, which is death enough. When we come to *God* without the Sonne, what doe we els in so doing, but dishonour the Sonne? We giue him not that honor which his Father would haue him to haue. What doe we else but robbe him of that which he hath purchased at a deare rate? for even for this very cause did he suffer; *Therefore* (sayth bee,) *hee hath given him a name above all names.* What do we else but reioyce in our selues, and forget to giue all the glorie to *Christ*? *Therefore* whensoever you come to *God*, still take heed, that you forget not *Christ*, but that you come in his name.

*Vse.*

Not to come  
to *God* without  
*Christ*.

*Levit. 17. 5.*

vse 2.

To come with  
confidence in  
him.Why God doth  
not great  
things for vs.

Note,

Why there is a  
fulnes in Christ

Secondly, As we must not come without him, so we must come with confidence & much boldnesse, if we come in his name; and that is an especiall vse to be made of it, to come with boldnesse to partake of his *All-sufficiencie*, for it is in the hands of the Sonne, it is in the hands of a Mediator.

The reason why great things are not done for vs, notwithstanding *God is All-sufficient*; is, because we come not with great faith: If wee were able to belecue much, it would be to vs according to our faith. And what is the reason that we come not with great faith, but because we come not in the name of *Christ*? Wee are discouraged in the sight of our owne weaknes, or imperfections and frailties; but if we did looke on *Christ*, and behold him, and come in his name, we would come vwith a strong faith, and if we did so, it would be according to our faith. When we come timorously and fearefully to *God*, vwhen we come doubting whether we shall receiue it or no, it is a signe vve come in our ovvne name; When vve come boldly and confidently, and make no question, but the thing we aske shall be granted, it is a signe that we come in the name of *Christ*, and if vve doe so, doe you thinke hee vvill denie vs? To vvhat end hath the Father given him all things into his hands? Why is hee made rich vvith all treasures? Is it that hee might keepe it, and hoard it vp? No, but it is to best ovv on those that his Father hath given him amongst men; when a man hath riches, *it is a vanitie vnder the Sonne*, saith *Salomon*, to keepe

keeps them, and hoards them vp; he were as good not to haue them, as not to vse them; and doe you thinke that *Christ* will haue all things giuen into his hands for nothing? Is it not to bestow on vs? Doe you thinke, that he will purchase a thing at so deare a rate, and when he hath done, make no vse of it? It is said *Phil. 2. 8. 9.* That, because he took vpon him the forme of a seruant, and was obedient to the death of the Crosse, therefore his Father gaue him a name aboue all names, and therefore hee did thus and thus vnto him, hath hee purchased this for himselfe, for his owne sake? Certainly, it was not for himselfe, for hee had no need of it, but he bought it for vs; and will he not make vse of it when he hath done? Therefore doubt not when you come in his name, you shall receiue, and that abundantly too; when wee come in the name of his Sonne, he is able to deny vs nothing, onely remember this, that you come with boldnes. It is said, *Ephes. 3. 12.* that we haue this benefit by *Christ*, we come with boldnesse and confidence through faith in him.

*Phil. 2. 8. 9.*

*Ephes. 3. 12.*

Why we can  
not be bold if  
we come to  
God in our  
owne name.

If a man through the apprehension and sight of his owne righteousness, of his owne sanctification, that measure of it, that hee hath obtained, think thus with himselfe, I haue thus walked with God, I haue bene thus perfect, I haue thus farre kept the way, I haue thus farre denyed my selfe, and therefore I shall be heard. If he goe this way to worke, he shall finde many obiections, much fallenesse in his heart, much vneuenesse in his wayes, that will discourage him; therefore so, a

man cannot come with boldnesse. But, saith he, you shall come boldly; through whom? *through faith in Christ*, that is, if you come in Christ, consider that you are in Covenant with him, that you come in his name, that is he whom you present to the Father, when you ask any thing at his hands: and thus you may come with boldnesse, what obiection soever there can bee made, they will be all easily answered in Christ.

*Use 3.*  
To teach vs  
thankfulness.

Then last of all, if it be in Christ, if it be put in to his hands immediately, then whensoever you receive any thing, let him have the sacrifice of praise, let it adde some new loue, and some new ingagement, and thankfulness to the Sonne. The Father hath done it for that purpose, that the Sonne might be honoured, that the Son might be magnified, that wee might learne to loue the Sonne, to serue the Sonne, as we doe the Father, and therefore whensoever we obtaine any thing at his hands, let vs be thankfull to the Sonne: Labour to see his grace abounding towards vs, and our hearts abounding to him in thankfulness, and in all the fruits of obedience. So much shall serue for this point.

Now wee come to the next Conclusion, *All things come alike to all; The same conation is to the iust, as to the wicked, and to the good and pure, and to the polluted, to him that sacrificeth, and to him that sacrificeth not; such as the good is, so is the sinner, hee that sweareth, as he that feareth an oath.* Hence I gather thus much (before I come to speake of the application of these events to the sonnes of men,)

Tha

That All men are divided into these two Ranks, either they are good or bad, either they are polluted or cleane, either they are such as sacrifice, or such as sacrifice not: There is no middle sort of men in the world, all are either sheepe or goates, all are either within the Covenant, or without the Covenant, all are either elect, or reprobates: God hath divided all the world into these two, either they are the Lords portion, or the Devils portion.

There are some Reasons of it.

One is, That God hath made all men to be vessels of honour, or of dishonour, there is no vessel of an indifferent or middle use.

Againe, Who are they that divide the world? God and Satan: Either you belong to God, and are his portion, (as *Dent. 32.9. His people are his portion.*) or you are the Devils portion.

And so likewise may wee reason from the two principles, either a man is borne of the flesh, or of the Spirit, if he be borne of the Spirit, he is spirituall, and if he be borne of the flesh, he is fleshly. And therefore in one of these two conditions he must needs be, which I obserue for this purpose.

First, you see hence then, that there are but two places hereafter for men, as there are but two ranks of men; there is no middle place, as the *Papists* affirme, there is no *Purgatory*, or *Limbus*, either for the Fathers before *Christ*, or for Children now: As they are all in one of these two ranks, in one of these two conditions, so there are but two places into which all men are divided, some to the one, and some to the other.

*Doct. 3.*  
All men divided into two Ranks.

*Reas. 1.*  
All are vessels of honour or dishonour.

*Reas. 2.*  
God and the Devil divide all the world. *Dent 32.9.*

*Reas. 3.*  
All are borne of the flesh or the spirit,

*Vse 1.*  
There is no Purgatory or Limbus.

*Vse 2.*To try in  
which condi-  
tion we are.

Ephes: 5. 6.

The miserie of  
those that trie  
not their con-  
dition.

But secondly, The chiefest vse that wee are to make of it is this; If it be so, if a mans condition must be one of these two, that either he is within the doore in the Kingdome of *God*, or without, that though some are come neere the Kingdome of *God*, some are farther off among those that are without, And againe, among those that are within the doore, some are farther in, some are not so farre, some haue proceeded farther into the Temple, some a lesse way, yet there are none in a middle way, but all are either within, or without, let vs then learne to consider, what our condition is, let not our perswasion and opinion of our selues, hang betweene both, but let vs come to this conclusion, to this disiunctiue proposition, Either I am in the number of those that are good, or that are bad; either I am within the covenant, or without; and so consider in which of these two conditions we are: Men are exceeding apt in this case to deceiue themselues; and therefore when the Apostle hath occasion to speake of this, he premiseth that still, *Be not deceived, such and such shall not inheris the Kingdome of God: and so in Ephes. 5. 6. Let no man deceiue you with vaine words; for, for such things comes the wrath of God upon the children of disobedience:* That is, men are exceeding apt to deceiue themselues; to be pure in their owne eyes, when they are not yet clenfed from their filthines to think their estate good, when it is not; and therefore, beware, take heed that it be not so with you.

What a miserable condition is it, that when a man hath beene at the paines to set vp a large building



building, hee should then loose all his labour for want of a good foundation: that a man should do as the foolish Virgins, get oyle in their Lamps, and make a great blaze for a time, and when they come to the very point, to the doore, to the gate, then to be excluded: Nay, what a folly is it for a man to deceiue himselfe in this. It may be, a man out of the corruption of his nature, may bee willing to deceiue another; but for a man to deceiue himselfe, it is exceeding great folly. And truly, as it is said of flattery, none can be flattered by another, till first he flatter himselfe; So no man can be deceived by another, till first he be willing to deceiue himselfe. Therefore take heede of deceiuing your selues.

There is a great back wardnesse in vs to come to the tryall; as a crazie bodie will not indure the tryall of the weather, as a weake eye will not indure the light, for it is offense to it: So when the heart is not sound, this tryall, this searching, this examining of the heart, it is tedious, grievous, and burthensome: but yet it is profitable, it is that which makes vs *sound in the faith*. wee must come to it sooner or later, and it is best for vs to come to it, while wee haue time to helpe it, if we finde things amisse. To haue a great fraight, and to make shipwracke in the Haven, were a great folly: and therefore we should looke to the Barke, and see whether it be sound or no. To see in what estate we are, in which of these conditions we are.

You will say to me, how shall we know?

The greatest folly to deceiue our selues.

Why we are loath to come to the tryall.

*Simile.*

*Quest.*

*Ans.*

Four trials, to know in which ranke we are.

1. *Tryall.*

Goodnesse which consists in four things.

Mat. 7. 16, 17.

I

The tree must be good.

*Simile.*

I will name you but these foure wayes of tryall, that are named here. the *Wise man* makes this difference of men, some are *good*, and some are *evill*, some are *cleane*, and some are *polluted*, some *sacrifice*, others *sacrifice not*, some are *carelesse of an oath*, others *feare an oath*. Wouldst thou know then in which of these two rankes of men thou art? Consider then whether thou be a *good* man or an *evill* man, that is one distinction. Goodnesse consists in these foure things.

First, *The tree must be good*, as you have it in *Math. 7. 16, 17.* that is, a man then is said to be a *good* man, when there is good sap in him, when there is something in him that is good, when there are some supernaturall graces wrought in him; hee that is not empty of these, he is a *good* man: as it is said of *Barabas*, *hee was a good man*: and how was that proved? *he was full of faith, & the holy Ghost.* See then whether thou hast an empty heart or no. You say a thing is good for nothing, when it is empty of that excellencie, that should be in it; when Wine hath not that in it, that belongs to wine, you say it is naught, and so we say of all things else: When a man therefore hath not that in him that belongs to a man, that is, to a man, as he was created in innocency, he is wicked and naught, a sonne of *Belial*: but when he hath a blessing in him, as *giapes* have wine in them, when he hath supernaturall grace wrought in his heart, when he hath the new *Adam* putting into his heart, the sap of grace & life, then he is good. Therefore see whether there be some.

what

what put into thee, more then is in thee by nature; see whether thou finde the new *Adam* effectually to communicate new sap to thee, new grace, and new light, as the old *Adam* hath communicated corruption; see whether thou be made a good tree or no: for it is the tree, that makes the fruit good, and not the fruit, that makes the tree good: So it is the man, that iustifieth his worke, and not the worke, that iustifieth the man: and therefore thou must first see, whether thou be in the Covenant, whether thou hast this seale, that thou seeest something put into thee, which thou hast not by nature. Every man by nature is empty: when grace is put into him, then he is said to be good: As it is good wine, when it is full of spirit, when it hath that in it, that belongs to wine; So he is a good man that hath that in him, which belongs to him in his regenerate estate.

Secondly; Consider whether thou bring forth good fruit, that is, not onely whether thou doest good actions, but whether they flow from thee, whether they grow in thine heart as naturally, as fruit growes on the tree, that flowes from the sap within. When a man not onely doth good works, but when he is zealous of them, *it is his meate and drinke to doe them*, when they flow from him, as water from the fountaine, then he is a good man: for if the tree be good, that is, if the heart be good a man will be as ready, and will as naturally bring forth good fruit, as the Tree, the Vine, or the Fig-tree bring forth their fruit.

The third thing you shall see in the 2. *Tim.* 2.

vessel's

2  
The fruit must  
be good.

3  
1. *Tim.* 2. 11.

There must be  
a readinesse to  
doe good.

vessels are said to be good, to be vessels of honour; when they are *prepared to every good worke*; So when a man is good, he brings forth good fruit, and not onely brings it forth, but if there be any occasions to put forth the goodnesse, that is in him, he is prepared for it, as a vessell is prepared for such a turne, for such a service. The word in the originall signifieth, when a man is fashioned, as a vessell is fashioned: and the meaning of the *holy Ghost* is, that then a man is good, when his heart is fitted to good workes, when he knowes how to goe about them, whereas an other bungles at them, and knowes not how to doe them, he is prepared for them; and therefore there needs no more, but to put him and the good worke together, and hee is ready to performe it.

4  
There must be  
practice of  
good.  
A.G. 10. 38.

The last is; When there is not only a readines, but practise vpon all occasions; when a man *doeth good*, as it is said, that *Iesus Christ went about doing good*. And therefore he is a good man that is a virtuous man, such a man that euery man fares the better for, such a man is serviceable to God and profitable to men. Before regeneration, when a man is a stranger to this goodnesse, hee onely serues himselfe, he is full of selfe-loue, all his ends are to looke to himselfe, that he may be kept safe; hee cares not what becomes of any thing els, so it be well with him; but when once goodnesse comes into his heart, it hath this fruit, he goes about doing good; because grace brings that principle into the heart, that neuer grew there before, that is the

the loue of *God* and man; whereas before there was nothing but selfe-loue in him, which plant growes naturally in the garden of nature, when grace comes, it brings loue with it, and that loue makes vs vsfull, and seruiceable both to *God* and man; So that whatsoeuer a man hath, what gifts, what knowledge, what authoritie he hath, he is ready to vse it for the good of others. As the Apostle saith of *Onesimus* in the Epistle to *Philemon*; *Now he is profitable to thee and mee, whereas before he was vnprofitable*: So it may be said of all Saints; when once this goodnesse is put into them now they are profitable to *God* and man, they doe serue *God* and man with their satnesse, and with their sweetnesse, before they were vnprofitable to others, but now they are profitable both to themselves and others.

Loue makes vs  
seruiceable to  
*God* and man.

This is the first note, by which you may know your selues: Art thou a good and vsfull man, doest thou goe about doing good, doe those fare the better for thee, with whom thou hast to doe, doest thou spend the satnesse, and the sweetnesse that *God* hath giuen thee, to serue *God* and man with it, then conclude thou art in the ranke of those that are the *Lords* portion, otherwise thou art yet without the Covenant, thou art yet *in the gall of bitternes*. The other three  
I must deferre till the  
afternoone.

THE



## THE SECOND SERMON.

ECCLESIASTES. 9. 1. 2, 3, 4.

*I haue surely set my heart to all this, to declare this, that the iust, and the wise, and their workes, are in the hands of God, and no man knoweth either loue, or hatred, by all that is before him: for all things come alike to all, and the same condition is to the iust, as to the wicked, and to the good, and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner, he that sweareth, as he that feareth an oath, &c.*



WE will now proceede to the second difference which remaineth; and that is this;

Consider whether thou be cleane and pure in heart, or polluted; *I here is the same condition to the pure, and to the polluted.*

2 Tryall.

Puritie.

1 Cor. 6. 11.

What it is to be cleane or pure.

Now what it is to be cleane, or to be washed, you shall see 1 Cor. 6. 11. *And such were some of you: That is, you were polluted with those sins, there named, but now (sayth he) you are washed.* And wherein stands this washing? He tells vs it stands in these two things: *Now you are iustified; now you are sanctified. You are iustified through the name of Christ;*

*Christ; and sanctified through the spirit of our God.*

So then he is a pure man, or a cleane man, that is, first washed from the guilt of his sinnes, that is, that hath no sinne lying vpon his Conscience, that hath not a polluted Conscience, which is a phrase vsed *Titus 1. whose mindes and consciences are defiled.* Now defilement, or pollution is in the Conscience, (Divines say) as a thing that is knowne is in the faculty, or vnderstanding that knowes it, and therefore the man that hath committed any sinne, which yet continues vpon his owne score, which his Conscience is yet guilty of, and for which he hath not yet gotten an acquittance from Almighty God, he is an impure man, he is yet vnclean; for *he is not yet washed from his filthines* A man again that hath gotten any assurance of forgiveness, so that all his sinnes are put vpon the reckoning of *Iesus Christ*, and there are none that lye vpon his owne score, a man who hath made all his reckonings even with God, and hath some assurance therof, such a man is washed from his filthinesse. Such a phrase you haue likewise in *Ezech. 36. 25. I will cleanse you (or wash you) from all your Idols:* That is, from all your Idolatry, from all the sins that you haue committed, I will wash you, that is, with imputation, or sprinkling of the blood of *Christ*.

The second cleanness, is, when a man is not onely washed with the imputation of the blood of *Christ*, and the assurance of pardon, but also when he is washed from the staine of sinne, when he is sanctified through the Spirit, when sinne is mortified

To be washed from the guilt of sinne.

*Titus 1. 15.*

*Ezech. 36. 25.*

3  
From the stain of sinne.



A tryall of sanctification.

mortified in him, when it is as well healed, as forgiven. And therefore if thou wouldest know whether thou art a cleane man or polluted, consider also this, whether thou hast a cleane heart or no, that is, whether thou hast such an habituall disposition of purity and cleanness, that thou canst not indure to looke vpon any sinne, no more then a man, that is of a neate and cleane disposition, can indure to see filthines, whether thou hast such a disposition, as that although thou be sprinkled with ynnne from day to day, though thou be fowled and sported with it, yet thou suffere it not to abide in thy heart; thy heart workes it out, as wee sayd to you before.

So that this you are to obserue, to find out the cleanness of a mans disposition, whether he can looke vpon sinne, as an vncleane thing, as a thing from which his soule hath an aversion, as a thing that he abhorres, that is, although there be some thing in him, that loues it, that delights in it, that likes it, yet the prevailing part of the soule abhorres it. Both the cleane and polluted may forsake sinne, and may turne away from sinne, and therefore in that the difference is not seen, but the difference is in this, that thou art able to hate and abhorre sinne, to looke on it as a thing that is filthy and vncleane. A Marchant, you know, will cast out his goods, when he is in danger of his life, but he hates not his goods; So a man may cast away sinne, when it puts him in danger of sinking into hell, or of the iudgements of men. It is one thing to part with sin, and another thing to hate sinne.

A

*Simile.*

A man may withdraw himselfe from sinne, he may give it over, he may seeme to be divorced from it, and yet he may haue a monthes mind after it, he may doe with it still, as the husband of *Michall* did, when she was taken from him, yet, sayth the Text, *he came weeping after her as farre off*, he longed after her still, and loved her still; So a man may part with his sinne after such a manner, that still he goes weeping after it, he would haue it againe, he would faine inioy it, if it were not for some greater danger, or some greater trouble that he exposeth himselfe vnto; as you see in *Phal-tiel*, it was not for want of loue to his wife, that he parted with her, but it was out of a desire he had to saue himselfe, to escape the danger of the Kings wrath, imprisonment, and death, that would haue followed vpon it. Therefore consider what hatred you haue of sinne, and by that you must iudge whether you haue a cleane disposition or no. You must not thinke any man is perfectly cleane, and pure, but he is a cleane man, that suffers not any impurity to take quiet possession of his heart, although he haue vncleane thoughts and vncleane affections, (as all sinfull thoughts and affections are) though sinne may passe through his heart, as they passed through the Temple, yet he suffereth it not to set vp Tables in the Temple, to set vp an Idoll in his heart, he suffereth it not to make any breach of Covenant with *God*, to be adulterous against him; though there may be many glances, some adulterous and vncleane actions, that is not the thing that breakes the Covenant, when

It is not leaving but hating of sinne that sheweth purity.

A pure man who.

the heart is stil wedded to *God*, and chooseth *God*, and no other. And therefore, I say, in that it is not scene, but consider what thy disposition is, whether thou hate that sinne all the while.

An impure  
man, who.

A man that is of an impure spirit, of an impure heart, when he is with impure company, when he delights himselfe with impure thoughts, then he is where he would be, he is then in his owne element, and when hee is otherwise, hee is where he would not be. On the other side, he that hath an habituall disposition of purenesse and cleannesse, though he may be transported to those acts of sin & pollution, yet his heart hates it, he is not where he would be all the while, he is not vpon his own center, his heart still fights against it, and resists it; therefore consider with thy selfe, what thy heart is in this case, whether thou haue a hart that hates vnclannesse, or whether thou hast yet a swinish disposition, that thou lyeest in the mud, and delightest to lye in it.

*Simile.*

Impurity an  
effect of it.

A man may fall into the mud, but he delighteth not to be there; no more will a cleane disposition delight in sinne. And you may know it by this effect, where the disposition is vnclane, there sinne abides, till it staine the heart, till it make a man *spotted of the world*, that is, it causeth him to keepe a tract in sinne, that a man may say, this is the path he walketh in, it causeth him to weare the livery of sin, that he may be known by it from day to day, it causeth the spot so to sinke into the soule, that a man may see he is such a man. This is to haue an vnclane disposition, when vnclannesse

nesse so cleaves to his soule, that they agree together: whereas in a man that hath a pure disposition, it is not so; as 1. *Ioh. 3. 3.* *He that hath this hope, purifieth himselfe.* The meaning is this, there is a double hope; there is the hope of the hypocrite, that is a *dead hope*, that doth not set a man on worke to cleanse himselfe from filthinesse. I here is againe a *lively hope*, (spoken of in 1. *Pet. 1. 3.* that sets a man on worke to cleanse himselfe; that is, when a man hath a true hope, a reall hope to have that vndefiled inheritance, he considers this with himselfe, that an impure heart, and an vndefiled inheritance will not stand together, and because he hopes for it in good earnest, (it is not a false hope, it is not a dead hope) therefore he sets himselfe on worke indeede to purifie himselfe: *he that hath that hope purifieth himselfe*, he cleanseth himselfe. Who ever therefore doth not purifie himselfe, it is an argumēt that his hope is dead which he hath of being saved, it is but the hope of an hypocrite; a hope that will stand him in no steede; for it brings forth no endeavour: that is the second thing. I must be brieve in this, because this is not the point I intend, but that which followes.

The third expression here vsed, is, *he that sacrificeth, and he that sacrificeth not.* This is, but a *Synecdoche*, where one particular is put for all other kinds of holy duties; But the meaning is this; you shall know a man by this, in which of the two conditions he is, he whose heart is vpriight with God, he dares not omit any holy ordinance, hee dares not omit any sacrifice, hee dares not per-

1 *Ioh. 3. 3.*  
Hope double

1 *Pet. 1. 3.*

Dead hope  
what.

4 *Tryall.*  
Sacrificing.

What meant  
by sacrificing.

Iam. 2. 16.

forme them in a slight and negligent manner. He again whose heart is false, sacrificeth not, that is, either he omits the duty, or else he omits the substance and life of the duty. You know in Iam. 2. 10. he sayth there, *he that abstaeth in all, that keepes all the Commandements, and yet sayles in one, he is guilty of all;* and so you may say of the ordinances, he that keepes them, hee that observeth them, but yet sayles in one, it is argumēt enough, that he makes not Conscience of any. You shall finde this true, that whosoever he is, that sacrificeth not, that is, he that prayes not constantly, he that heares not, hee that reades not the Scriptures, he that sanctifieth not *Gods* Sabaths, he that partaketh not of the Sacraments, &c. he that vseth not holy Conference, and fasting, and prayer in its season, such a man is in an evill condition: It is given here as a note of an evill man; he sacrificeth not.

Ob.

But you will say to me; may not a man, whose heart is unsound, keepe a constant course in sacrificing to the Lord, that is, in praying to the Lord? May hee not keepe those ordinances constantly?

Ans.

A wicked man may performe duties outwardly constantly.

Beloved, I answer, Hee may keepe them constantly, that is, he may doe the outside of the duty, he may performe the duty in a formal manner; and many times men are deceiued with this, it is an usuall case, (nothing more usuall in the Church of God,) for a man to content himselfe with a perfunctory, ordinary performance, a customary performance of good duties; but herein Satan deceiues men, as wee deceiue children, when

Simile.

when we take from them golde and filuer, that is truly precious, and giue them Counters, things that haue no worth in them; onely they haue a good glosse vpon them, which quiets them, because they be children, because they cannot put a difference between things of show, and things of true worth; for even thus Sathan vsually quiets the Consciences of men, with these bare formes of pietie, because they are not able to discerne, not able to distinguish between the precious duties, and the right performance of them, and betweene the formall and emptie performance, which hath an outward splendour and glittering shew of performance; but in truth he cozens and deceiues men with it; therfore, I say, a man may doe these duties, he may be constant in prayer, from day to day, he may be constant in hearing, and performing all the ordinances of God, in sacrificing (as the *Wise man* speakes here,) yet for all this, not be one of these good men, according to this note, because he doth not performe them in a holy and spirituall manner.

You will say to me, how shall I know that?

You shall know it thus; when the ordinances of God are spiritually performed, when holy duties are performed in a holy manner, you shall find these effects in them:

First, They are a fire to heate the heart, as in *Ier. 23. my word is as fire.*

Againe, They quicken the heart, when it is dead, heauie and dull, and indisposed to any good duty, they raise and quicken it.

C c 3

Againe,

*Quest.*

*Ans.*

How to know  
when wee vse  
Gods Ordina-  
nces.

I

They are as  
fire,

2

*Ier. 23:49.*

They quicken.

3  
They edifie,  
Iude 20.

Mar 4.24.

Againe, They build vs vp; we are gainers by them, wee grow more rich both in grace and knowledge, *Iude 20. verse, Edifie your selues in your most holy faith, praying in the holy Ghost;* As if he should say, that will edifie you: and you know what *Christ* sayes, *take heede how you heare: for to him that hath, more shall be giuen;* that is, he that heares as he ought to heare, every time that hee heares he growes something more rich, he gaines some more saving knowledge, some greater degree of saving grace.

4  
They heale the  
soule.  
Iob 15.3,4.

Againe, The ordinances of *God* heale the soules; They heale the distempers of it, they compose it and put it into a good frame of grace: as in *Iob. 15. 3.4.* saith *Eliphaz* there to *Iob*, *Doest thou dispute with words not comely, &c.* with talke that is not profitable, *surely*, saith he, *thou restrainest prayer from the Almighty;* As if he should say, *Iob*, if thou diddest pray, thou wouldest not fall into these distempered speeches, as thou dost; thy heart would not be so disordered, thou wouldest not be so passionate and froward as thou art; therefore surely thou restrainest prayer. Whence I gather, that duties performed as they should be, compose the heart, and heale those distempers.

5  
They makethe  
heart fruitfull.

Againe, They make the heart fruitfull: and therefore they are compared to raine, that falls vpon the earth, and comes not in vaine.

6  
They teach vs  
to discern be-  
tweene good  
and euill.

Againe, They teach vs to distinguish *betweene good and euill*, to divide the *flesh and the spirit*; still a man sees somewhat more then he did in his own heart, he sees the good, that is in it, and the corruption that is in it.

Lastly,



Laſtly; They cleaſe the heart, yea the heart of a young man, where luſts are ſtrong, where the ſtaine is deepe, and will not out without Fullers ſlope, *David Pſal. 119. 9.* ſaith, that the word cleaſeth the heart, &c. *wherewith ſhall a young man cleaſe his heart, by taking heed to thy word.*

They cleaſe  
the heart.

Pſal. 119. 9.

Now then examine thy ſelfe, whether thou ſo perſormeſt theſe ordinances, and holy duties, that God commands thee, that thou finde theſe effects of theſe; If thou doſt, then thou art *one that ſacrificeth*, if otherwiſe, then thou art *one that ſacrificeth not*; & therefore conſider whether thy heart be warmed by them; If they be to thee as painted fire, ſuch as hath no heat, thou doeſt not ſacrifice, it is but an outward forme; conſider if they quicken thy heart, or if it be as dead, and as backward, and as indiſpoſed to good duties, and as prone to things that are euill, after thou haſt performed theſe as before, if ſo, though thou ſeeme to ſacrifice, yet thou art of the number of thoſe that ſacrifice not: doſt thou find that they do not diuide the fleſh and the ſpirit, that they are as a ſword without an edge, that they are as ſalt, that biteth not, which doth not cleaſe the heart? It is an argument thou doeſt not perſorme them, as thou ſhouldeſt; for there is a ſharpenesse in holy ordinances, that makes vs ſound in the faith, becauſe they diſcover to vs the ſecret corruption of thy heart. Doeſt thou finde the luſts as ſtrong as they were? Are they not cleaſed out? it is a ſigne thou doeſt not uſe the ſcowering as thou ſhouldeſt; and ſo wee may ſay of all the reſt. Doeſt thou find the word to fall vpon

thy heart, as the raine falls vpon the earth, or as vpon a stone, that it sinkes not into, that makes it not more fruitfull? Doeſt thou find that thou doſt heare from day to day, and yet art not richer in grace, and in knowledge; That it cannot be ſaid to thee, that thou haſt ſo much more, as thou haſt heard more? Doeſt thou finde that prayer builds thee not vp, that thou getteſt not ſome ſtrength, ſome ſtrong reſolution, that thou confirmeſt not thy Covenant with God, thy purpoſe of abſtaining from ſinne, and the like, that there is not ſome what added to that ſpiritual building? thou art in the number of thoſe that ſacrifice not, though thou keepe a conſtant courſe in performing religious duties. So much likewise ſhall ſerue for this.

4 Tryall.  
Feare of ſin.

The laſt expreſſion is, *Hee that ſweareth, and hee that feareth an oath.* That which is ſaid of this ſin, may be applyed likewise to all others, and ſo here is a fourth difference betwixt the good and bad. A man who is within the Covenant, hath this property, that he feares ſinne, and dare not meddle with it, that is, he will not neglect looking to his heart, hee will not be negligent in keeping a Watch over his heart, and ouer his wayes, but hath a continual eye vpon ſinne, as we ſay, *Timor ſignificat oculos*, &c. what a man feares, he will bee ſure to haue a continual eye vnto it

If a man be about a buſineſſe, and there be any thing that he feares, he will neglect his worke to haue an eye vpon that, whatſoeuer it be. If a man feare ſinne, he will be very diligent in watching him.

himselfe, in taking heede that sinne come not vpon him by the by, with some by-blow, that hee looked not for; such a man hath a continuall eye vpon sinne, he is exceeding diligent in looking to his heart and wayes; when another man neglects it, and therefore easily slips into sinne, now into an oath, now into Sabbath-breaking, sometimes to the omission of prayer, sometimes to the lust of uncleannesse, sometimes to lying and dissembling, sometimes to one sinne, sometimes to another; and the reason is, because he is negligent. *The foolish goes on and is carelesse*, that is he feares not sinne, and therefore he neglects having an eye to sinne.

Now that you may finde out more distinctly, what this *fear* is, consider this, he that feares, he doth not only feare the sinne it selfe, but he feares any thing that he hath a suspicion of, he feares any thing that is doubtfull; if it be such a thing, as may be evill to him, he feares it; So, a man that feares sinne, though it be not cleare to him, though hee be not fully convinced that such or such a thing is a sinne, yet if he be one that feares sinne, hee will not meddle with it. Put the case hee doubt whether the Sabbath should be so strictly kept, notwithstanding, because he is doubtfull of it, he will not take libertie in it. Put case, hee doubt whether gaming is to be vsed, if he feares, he dares not meddle with it. As if there should be intimation given to a man, that such a cup or such a dish were poysoned, he would not meddle with it, because he feareth it, he feareth death, hee feareth sick-

He that feareth  
sinde will not  
adventure vpon  
doubtfull  
things.

*Simile.*

sicknesse, so a man that feareth sinne, if there be but a suspition of it, though others swallow it without making any bones of it, yet hee dares not; and therefore consider what thou doest in that case.

He that feares  
sinne, shuns  
the occasions.

Exod. 23, 10.

Be sides, when a man feares, he not only feares the thing, but that which may make way to it: for feare you know, sets the heart to prevent euill to come; the obiect of it, is, *Malum futurum*, whereas the obiect of grieffe, is present euill; so it is also with those that feare sinne. Put the case, sinne be farre off from a man, yet if he feare it, he will not come neere the occasions, that might leade him to it, but keeps himselfe far from it (as in *Exod. 23* we are commanded, *keepe thy selfe farre from an euill matter*;) hee dares not suffer his thoughts to wander, he dare not gaze vpon vnlawfull obiects, hee dares not come into company with them that will infect him, he dares not come neere the traine, though he be farre off the blow. Thus a man is affected that feares.

He that feares  
sinne, feares it  
constantly.

And againe when a man is possessed with a disposition of feare, he doth not onely feare for a fit, but if it be a thing that he naturally feares, it is a constant feare, he feares it at all times. You shall find euill men may feare by fits; *Ahab* feared, when *Elish* brough a terrible message to him, he feared and humbled himselfe: So *Pharaoh* feared, when *Moses* brought vpon him those heauy iudgments and plagues; but these feares of theirs were as mistes which cleared vp againe, that continued not; and therefore you haue that expression in *Prov. 28*.

Blissed

*Blessed is the man that feareth alwaies; as if he should say, by this we shew the sinceritie of our feare, that wee doe not feare by fits, but feare alwaies.*

Prov. 28. 14.

The ground of it is this; he that feareth not constantly feares onely the wrath of God, hee feares onely the evill, and therfore when that is taken away, he feares no more; but with the godly man it is quite contrary, *he feares the Lord and his goodnes.*

Why mens fear of sinne is not constant.

*Hos. 1. 5.* and therfore when there is an end of euill, and afflictions, when the feare of that is blown over, when goodnesse comes in the roome of it, when God begins to shew mercy to him, to giue him health, and peace, and quietnesse, when he is rid of his sicknes, of his troubles, crosses, and calamities, his feare doth not cease, (as the feare of *Ahab* did) but he feares God still, yea he feares him now more then ever. The more Gods goodnes is increased towards him, the more he fears; because the more his loue is increased, the more his tenderesse of Conscience is increased, the more sweetnesse he findes in God, and therfore the more he is afraid to loose it, the more he is afraid of any breaches betweene God and him. This you shall finde in those that feare.

Hos. 3. 5.

Againe, You shall finde a difference in the object, the thing that they feare. When the feare of God, and the feare of men, shall come in competition, there is the tryall; When a man shall bee threatned by man with death, when he shall bee threatned with the losse of his goods, the losse of libertie, the losse of any thing that is precious vn-

Triall of feare when the feare of God & men come together.

to

Eph 2, 22:

mat 10, 28:

He that feareth  
sinne most fea-  
reth other  
things least.

to him, and on the other side, *God shall threaten eternall death. The question now is, whether of these he will feare most? mortall man, whose breath is in his nostrils, or the eternall God, whether shall sway him most; The feare of man, which is a snare on the one side, or the feare of God, and disobedience to him on the other side. When thou art put vpon such a strait, such a tryall, that thou must offend one of them, consider what thou doest in this case. You know what Christ saith, feare not men, the utmost that they can doe, is but to take away life, but feare God for he can cast thee into hell.*

Now therefore, examine thy selfe, whether thou feare men in such a case, when a good conscience is to be kept, and thereby some euill is to be vndergone from men, whether thou wilt rather adventure that, or the wrath and vengeance of Almighty God, &c.

And (which is of the same nature) whether a man feares the doing of euill, or the suffering of euill most, whether a man feare sinne or crosses more, when they come in competition, you shall finde this, he that is most fearefull of sinne, he is most bolde in all things els. And on the contrary, he that feares other things most, he feareth sinne least; and the reason of this is, because a godly man lookes vpon sinne as the maine euill; hee knowes that toucheth him in the maine, it toucheth him in his freehold, and therefore, if he be to vndergoe poverty, disgrace, imprisonment, if it be death, any of these things, he feares them not, (for, sayth he, these are lesse evils, these touch

touch me not in the maine,) but if it be sinne, he lookes on that, as the greatestt evill, and therefore he feares it aboue all things. So now by this, thou shalt know what thy feare is, whether thou feare the doing of evill, or the suffering of evill.

Last of all, consider whether thou feare the word of God, when there is nothing but the meere word when there is nothing but meere threatnings; as in *Isa. 66. 2. I will looke to them that tremble at my word.* If thou feare onely the actuall affliction, the iudgement, the crosse, when it pincheth thee, and is vpon thee, any naturall man is able to doe that; but the wise man sees it before he beleeueth the threatening, he sees it in the cloud, before it be shed downe in the storme, he feares the word of God, and trembles at it, because he beleueth it, when others beleue it not. Therefore consider by this, whether thou be such a one as feares sinne, whether thou hast all these properties of true feare, or whether on the other side, thou art carelessse of sinne, whether thou be *one that sweares*, or *one that feares an oath*. So much shall serue for this point; *All things come alike to all; and the same condemnation to the iust, as to the wicked, &c.*

The next point, that wee have to obserue out of these words; is this; *For the time of this life, there are the like events to the good men, as to the wicked:* That is, though God be *All-sufficient*, though hee make good his *All-sufficiencie* to the Saints, so that he is a *Sunne* and a *Shield* vnto them, and no good thing is wanting to them, nor any evill thing can come neere them, yet for all this, for the time

True feare makes a man feare the word

*Isa. 66. 2.*

*Dott. 4.*  
Things fall out alike to good and bad in this life.

*p/a, 84, 11:*

of



Ecclef.9.11.

Chap.8.9,10.

of this life, in this world, there are the like events to both, he deales with the one, as with the other. This is his common course, as the *VV*iseman expresseth it both here, and in other places. In the 11. verse of this Chapter, I obserue, sayth he, and I see, *that the Race is not alwayes to the swift, nor the Battaile to the strong, nor Riches to a man of vnderstanding, nor fauor to men of knowledge, &c.* but he that is weake gets the battaile, and he that is more vnwise gets fauour, &c. So, hee that deserues the best, misseth it, and he that deserues the worst, obtaines it. So, likewise in the 8. Chapter, you shall see this fully, if you compare that and the latter end of this ninth chapter together: *There is,* saith he, *a man that rules to his owne heart,* and to the hurt of others; yet, saith he, *this man continues in it, yea, he continues in it in peace,* even to his graue, and not so only, but when he is gone, and is *come from the holy place,* that is, the place of Magistracie, (which is there called the holy place) *it is all forgotten;* though hee had done euill, yet hee continued in peace, and dyed in peace, and after also there was no blemish cast vpon him, but it is forgotten; this I haue seene, saith Salomon.

Againe, you shall finde it as true on the contrary side; *I haue seene,* saith he, *a poore man that was wise, that hath deliuered a Cittie, when a great King had made forts against it:* That is, though he were a poore man, yet through his wisdom, he deliuered it from a great King; but, sayth he, *this also was forgotten:* The poore man was forgotten, and so

fo the good ruler was forgotten, and the evil ruler was forgotten. And as it is said of the ruler, so it is said of the error which comes from the face of the ruler; *I haue seene, saith Salomon, a vanity vnder the Sunne, that ariseth from the face of the Ruler, that is, from the error of the Ruler. What is that? folly is set in a great excellency, and the rich set in low place, I haue seene seruants on horse-backe, & Princes walking as seruants on the ground,* Chap. 10. 6, 7. That is, those that were holy and good, they were rich, how poore soeuer they seemed to be, they were wise, howsoeuer the world accounted of them, they were Princes, though the world reckoned them as seruants: And on the other side, those that were euill, they were poore, though they appeared to be never so rich, they were bale, though they seemed to be never so Noble, they were foolish, though they seemed to haue the repute of wisdom. Now, saith he, I haue seen these seruants on horse-backe, sitting in great excellency, when others, though they were Princes, haue been set in low places, and haue walked like seruants on foote. Thus you see, *that all things come alike to all, so the Lord disposeth it; If you looke to the condition of things, you shal see, that all bastards escape not afflictions, and againe, that many sonnes haue but little afflictions. You shall see againe, that not all euill men haue prosperitie, nor all good men are followed with aduersitie; but God disposeth these things promiscuously.*

You shall see *Iosiah* a good King, slaine with an Arrow,

Chap 10. 6, 7.

Instances.

2 Chro. 35. 23.

Arrow, when he changed his cloths, and couered himselfe. and dissembled his person even as well as *Abab* was. You shal see no difference in the case as it is described, 2 *Chro.* 35. the same condition fell to them both, they both disguised themselues, the Archers both shot at random, God directed the Arrowes to both of them, both were sicke and wounded in their Chariots, both were caried out of the Battaille, yet the one a very good King and the other a wicked King.

You see againe, *Ioseph* was put in prison for his innocency, as well as *Pharaohs* Butler and Baker were for their offences.

You see *Moses* and *Aaron* were excluded out of the land of promise, as well as murmuring rebellious *Israel*; the same condition was to the one as to the other.

If againe you looke vpon the good successe of men, you shall finde it the same, You shall finde *Nebuchadnezzar* prevailing, and rainging forty yeares in prosperitie, as well as you see king *David* raigned forty yeares, and God hand was with him to blesse him in all this. All this you see under the Sonne. Onely this you are to obserue, that it is but for a time, that the Lord doth this; he doth it not alwayes; this is not the constant condition, either of the one or of the other; and therefore you must know, (that this truth may bee cleare to you) that God vseth a libertie in these two things.

God vseth a liberty in two things.

I  
In election.

First he vseth a libertie in election, he chooseth one and refuseth another, and that for no other reason.

reason, but because it pleased him.

Secondly, in his punishing and rewarding the sonnes of men, elect, and reprobate, he vseth a libertie in these two things.

First, In the time of their afflictions and rewards.

And secondly, in the manner and qualitie of their rewards and punishments.

In the substance it selfe hee vseth no libertie at all; but this is an infallible rule, that will bee alwayes true, *That he rewards every man according to his worke*, he rewards the good, according to his worke, and he rewards the evill according to his worke: but yet, I say, with this difference, in the time he vseth a libertie, it may be, he deferreth the rewarding of such a man a long time, he defers likewise the punishment of such a one a long time with others he deales quite contrary, he sends punishments vpon them presently after the sinne is committed, he giues a reward presently after the good deed is done.

And so likewise in the manner of the punishment: there are punishments of divers sorts, some are more secret punishments, some are more scandalous, some are taken out for examples, that others may feare; others he lets alone, and makes them not examples, This libertie he vseth in the dispensing of his punishments; and the like he doth in his rewards. Some he rewards openly for their well-doing, that others might be encouraged. Some men he suffers to waite a long time, and there comes no present reward: they shall

D d

have

2  
In punishment  
and rewardes,  
in two things:

I  
In the time:

2  
In the manner:

Not to be of-  
fended at Gods  
dealing.

haue a reward according to their workes, but yet this libertie *God* vseth in the dispensation of it. If this be so, then let vs not be offended, let vs not thinke, that *God* is not therefore *All-sufficient*, because he deales sometimes *with the righteous, according to the works of the wicked*, sometimes *with the wicked according to the workes of the righteous*; for you see he will be *All sufficient*, he will keepe the substance of this rule, *he will reward euery man according to his worke*, he will make good his *All-sufficiencie* in performing his promises to them, that belong to him; and againe, hee will make good all his threatnings to those that are enemies to him.

But now for the time of his dispensation, and administration of things, it is true, he takes a libertie to himselfe. And to make this the clearer to you, I will doe these two things.

First, I will shew you the reasons, why *God* doth thus for a time, why thus he disposeth all things for a season.

Why *God* for a  
time dispenseth  
thing s promiscu-  
ously:

Reas. I.

To try men:

And second'y, I will shew you this, that though he doe thus for a season, yet certainly, he is *All-sufficient to the good, it shall goe well with them, and it shall goe ill with the sinners.*

First, I say, *God* doth thus for a time: And why? one reason is, That *God* may try the faith and sinceritie of men; for if when men haue sinned, *God* should smite presently, if when they doe well, *God* should reward them presently, they would bee drawne to well-doing, and from euill-doing, not by sinceritie and by faith, but by sence. Now the

Lord

*Lord* therefore deferres it, he puts it off, *that those that are praised, may be knowne,* that what men do out of sinceritie may appeare to be so, that men may live by faith, and not by sense, that men might be drawne to live by right respects, and not by sensuall and carnall respects, as they would do, it either his punishments were presently, or his rewards.

Secondly, The *Lord* doth it to spare mankind; for if the *Lord* should punish presently, men should perish from the earth. And therefore he doth in this case, as Generals are wont to do with their Souldiers when there is a generall fault committed, they cast lots and picke out two, or three, and put them to death, that the whole Army may be saved; So the *Lord* doth, he takes here and there one (whom it may be) he followes with open and great judgments for open sinnes; But for others againe, the generality, he suffers and lets the alone, because he would spare mankind. This reason I finde vld, *Gen. 6.3.* the *Lord* said there, when he was about to destroy man from the earth, *My spirit shal no longer strine with man, for he is but flesh:* That is, if I should continually deale with men, as I doe now, if I shou'd take them, and sweepe them away with the Besome of destruction, as I doe these, there would remaine no flesh vpon the earth; and therefore, saith he, *I will not strine with them,* but beare with them patiently, though their sinnes are great and many.

Again, The *Lord* doth it, that he might keepe

*Reas. 2.*

To spare men:

*Simile.*

*Gen. 6:3.*

Reas. 3.

To hide events  
from men.

Rom: 11:33:

Act 1:7:

Reas. 4.

To bring forth  
his treasures.

Quest.

from vs the events of things: It is his good pleasure to reserve them to himselfe, and therefore he goes not in a constant course. When men sinne, he doth not presently punish, neither when a man doth well, doth he presently reward him, that is, he goes not in one tract, as it were, but sometimes he doth the one, and sometimes the other, promiscuously, and for this end, sayth the *wiseman*, *he hath made this contrary to that, that no man might finde any thing after him*: That is, that he might leave no foot-steps behinde him; as we have that phrase vsed, *Rom. 11.33. How unsearchable are thy wayes, and thy Iudgements past finding out.* The word in the original signifieth, that when God goeth, he leaues no *vestigia*, nor print behind him, so that a man cannot say, he will goe this way, he goes it not so oft, as to make a path of it; (I speake of these particular things) he doth not so dispence good, and evill, punishments, or rewards, that a man can say, the *Lord* will doe this. And the reason of this is, because future things, the event of things, it is his good pleasure to keepe to himselfe: as he saith *Acts 1.7. It is not for you to know the event of things, which the Father hath kept to himselfe*, and therefore he vseth this promiscuous dispensation of punishment and reward, that he might hide these things from the sonnes of men.

Fourthly, he doth it likewise, that he may bring forth the treasures, both of his wrath, and of his mercy.

You will say, how shall that be done?

Sayth



Sayth *God*, if I should presently cut off a sinner, and should not forbear him, his wickednesse should not be full; I will let the *Amerites* alone, *Gen. 15. 16.* That the measure of their sinne might be fulfilled: That is, *God* purposely forbears them, with great patience, *Rom. 9. 22.* He leaues them, and heapes mercies and kindneses vpon them, that they continuing in their sinnes, and abusing his patience, recompensing him euill for good, he might then draw out the treasures of his wrath. If he should take them suddenly and cut them off, there might be but some of his wrath manifested vpon the lonnes of men; but when they runne a long course in sinning, when they make a heape of sinne, then *God* drawes out the treasures of his wrath and power; that is the very reason vsed, *Rom. 11. 22.* and likewise *Rom. 2. 4.* The Lord hath certaine treasures of wrath, as we see *Deut. 32, 33, 34, 35.* Where speaking of the children of *Israel*, he sayth, that he suffered them to grow, (that is the meaning of that place) as a man suffers a Vine to grow, I suffered you to bring forth grapes, I did not trouble you, nor interrupt you; but when you should haue had good wine in your grapes to refresh *God* and man, sayth he, your wine was as the poyson of Dragons, and as the gall of Aspes; in steede of doing good, and being ser-viceable to men, when I gaue you so much rest and peace. The wine you brought forth was hurtfull to man, as poyson, and as the gall and bitter-nesse of Aspes, which is the most hurtfull thing in the world.

*Ans.*

How *God* drawes out the treasures of his wrath to sinners,  
*Gen. 15. 16.*  
*Rom. 9. 22.*

*Rom. 11. 22.*  
*Rom. 2. 4.*  
*Deut. 32, 33, 34, 35.*

Now, saith the Lord, all this, I haue done, that I might lay it vp, *I haue sealed it vp among my treasures: for vengeance and recompence is mine:* That is, therefore I haue suffered all this, that I might draw forth all my treasures of wrath, which otherwise would bee hidden, and neuer opened and manifested to the world.

How God  
drawes forth  
the treasures of  
mercy to the  
godly.

Iam. 1.

Math. 5. 10.

Heb. 10. 36.

Reas. 5.

The like he doth to the godly, hee suffers them to goe on, he suffers them to doe well, and yet for all this he giues them no present reward, but leaves them to the malice of men, to the hand of the enemy, and suffers them to preuaile against them, he suffers them to be in poverty, in persecution, in prison, to be taken away by death, &c. And why doth he suffer such variety of Temptations to come to them? *Iam. 1.* because their grace, and their patience, and their faith might be more tryed, That they might haue a larger Reckoning. *Math. 5. 10.* *Blessed are those that suffer for righteousness sake:* and by this meanes hee drawes forth the treasures of his mercy. If the reward should be presently, it should not be so great a reward, but when he suffers any man to do well, and then lets him waite, by that meanes he takes occasion to be the more bountifull, as he saith to them, *Heb. 10. 36.* *When you haue done his will, you haue neede of patience:* That is, the Lord still deferrers, that you might shew your patience, that you might haue the honour to suffer, as well as to doe, and so he might shew forth on you the riches and the Treasures of his mercy.

Lastly, another reason why God doth it, is, because

cause the time of this life is the time of striving, of running, of acting, it is not the time of being rewarded, as *Iam*, 1. 12. *Blessed is he that endureth the time of tryall.* God puts a man for the time of this life to many tryals, he puts a good man to suffer many crosses and afflictions, to see whether he will beare them or no, he giues not him present liberty, present prosperity, nor present rewards, &c. Sayth he, *when he is tryed, then he shall receive the Crowne of glory, which he hath promised to them that love him*, then, and not before; so, I say, the time of this life is the time of striving.

This life is a  
time of striving  
*Iam*; 1. 12.  
*Rom*; 2. 5.

You know men do not giue the reward till the wrastling be done, they are not knighted, till the battaile be ended, they giue not the garland, till there be an end of the combate: Therefore *Rom*. 2. 5. The last day is called the manifestation, or declaration of his iust iudgement: So that till then, there is no declaration of the iust iudgement of God, one way or other. There is not a declaration of wrath till then, nor a declaration of mercy till then, for a time therefore, the Lord suffers them to goe on, he dispenceth the event of good and evil, of punishments, and rewards promiscuously, that the sonnes of men might be tryed; but when the race is done, then he will make good his promise to the one, and his threatnings vnto the other.

The day of  
Iudgement the  
time of reward

But now, though the Lord doth this for a time, as you see hee doth for a season, yet remember this againe for your comfort, that it is but for a season, it shall not alwayes bee so; as the *wiseman* resolues in the chapter before my Text,

Sayth he, howsoever it fall out, *I know it shall be well with the righteous, and it shall be evill with the wicked*; It is certaine that every man shall bee rewarded according to his workes. *Godliness hath the promise of this life, and of the life to come.* And againe, *ungodliness hath the curses of this life, and of that which is to come*; and certainly, they shall be both fulfilled. And that it may be made cleare to you, consider this ground for it, that though the wicked prosper a while, & good men suffer affliction for a while, yet it must needs be that this must be the issue of it.

First, because *the Iudge of all the world must needs be righteous*, as sayth *Abraham*; As if he should say, the first standard of Iustice, the first rule, the first measure, either that must be right, or els there can be no rectitude in the world. Now that cannot be; you see there is a rectitude amongst men, there is a iustice amongst men, there is a kinde of even carriage among the creatures, and therefore the iudge of all the world that giues all these rules, that sets a'l these measures, all things in this evenesse, and that keeps vp that which otherwise would fall in sunder, surely he must needs be righteous, and therefore he must needs doe well to the righteous, and reward evill to the wicked.

Secondly, this is cleare from his immutability: looke what *God* hath done in former times, he must needs doe the same: Goe through all the Scriptures, and you shall finde that still the evill in the end were punished, and the good in the end were rewarded; he is the same *God* still, he is still,

It shall not alway goe well with the wicked, nor ill with the godly.

I  
Because God is a iust Iudge,

2  
He is immutable.

as holy as he was, still *his eyes cannot abide iniquitie*, still he is as powerfull as he was, *there is no change in him; nor shadow of changing*. And therefore thinke with thy selfe, he that was so severe against *Saul* for breaking the Commandement, he that was so severe against *Balaam* for *loving the wages of unrighteousnesse*, he that was so severe against *Vzziah* for touching the *Arke*, for meddling with holy things, for drawing neare in an vnholly manner to him, he that consumed *Nadab* and *Abihu* with fire from heaven, because they came with *strange fire*, (so doe we when we come with carnall affections to performe holy duties) he is the same, and though he doe it not to thee on the so-daine, as he did to them, (for he did it to them for example, that they might be rules for future times that he might not onely deliver precepts, but might second them with examples) yet being the same *God*, he will doe it to thee at length, if thou fall into the same sinne; he that stricke *Ananias* and *Saphira* with death for speaking against the truth, and against their Consciences, he will doe the same to thee, though he doe it not in the same manner, (because it was extraordinary, he drew them out for examples,) and so I may say of rewards, it is certaine he will doe the same.

Moreover, it must needs be so, because *Gods* blessednesse stands in the execution of his owne Law, in proceeding according to it.

Take all the Creatures *under the Sunne*, and their happinesse stands in keeping close to that rule, that *God* hath given them: The fire is well, as  
long

3  
Gods blessednesse consists in executing his owne law.

long as it followes that rule, the water, and so every Creature; Man to whom the Law was given, his happinesse is to keepe the Law, *in doing it thou shalt live*. The great God hath made a Law to himselfe, (that is, he hath expressed himselfe) his blessednesse consists in keeping it, and therefore be assured, that whatsoeuer his Law is, it shall certainly be performed. The Law, you know, is this; Either thou shalt keepe these things, or thou shalt die for it. Now a disiunctive proposition is true, we say, if either part be true, that is, if a man doe not keepe the Law, of necessitie he must be punished, or els Gods Law should be broken; but if either be fulfilled, the Law is kept; So I say, it must needs be, that the Lord must doe that, wherein his blessednesse consists. *Though a sinner prolong his dayes, and though his punishment bee long deferred, and sentence be not speedily executed, yet certainly it must needs be executed, for the Lord must needs act according to that rule hee hath set to himselfe.*

Note,

4.  
God will not  
lose his glory,

Last of all, if the Lord should not doe it, hee should lose his glory; If wicked men should alwayes prosper, if good men should alwayes fare ill, men would say, there were no God in heaven, to rule things, to administer things by his providence, therefore, saith he, I will bring it to passe, *that you may know that I am the Lord*. So then, seest thou a wicked man doing wickedly, and yet not punished? He cannot continue long; the Lord should loose his glory if hee should. Seest thou a good man that continues in his righteousness, and

and yet he suffers adversitie and affliction, he is set in a low place, *he wakes on foot, &c.* he cannot continue so long; for the *Lord* should loose his glory, and the *Lord* will not loose his glory, he is exceeding tender of his glory. And therefore this Conclusion must be set downe, that though for a time *all things fall alike to good & bad*, though *God* dispence them promiscuously for a season, yet certainly the issue shall be, *it shall be well with the righteous, and ill with the wicked.*

Therefore (to proceede a little further) let not holy men be discouraged, because they see things goe ill with the Churches; be not discouraged at it, for it shall be well with them in due season. You shall see *Psalm 129. 3.* that the *Lord* suffers evil men to plough the Church, & to make long furrowes on the backe of it; but yet, saith hee, in the fourth verse; *The Lord will cut the cords of the wicked;* He will cut their traces, they plow long, and make deepe furrowes; but yet the *Lord* at length cuts the cords of the wicked. The horses that draw the plough, as long as the traces hold, they draw: but when they are cut, they can draw no longer, So the *Lord* will doe, he suffers the Church to be plowed, when they doe not *Judge themselves*, when they doe not plow themselves, when they doe not humble themselves, then hee set the enemies of the Church to plowe them, and to humble their soules, and this he doth for a certaine season; but when he hath done, he cuts theis traces, he cuts their cords, and that in due season.

*Vse.*

Not to be discouraged, because of the miseries of the Churches,  
*Psalm 129. 3.*



Instances of  
the wicked pun-  
ished in due  
season,

As for example; Hee suffered *Pharaoh* a long time to plowe the Church; you know how long he afflicted it, you know what long turrowes he made vpon it; but yet when the period was come, the period that *God* had set, the fit time, then *God* cut his traces, that is, suffered him to plowe no longer, but destroyed him.

And so *Haman* in the story of *Hester*, he plowed the Church a while, til it came to the very point, to the exigent, that hee should haue swallowed it vp, and then he was taken off from plowing any longer, then the *Lord* cut his cordes, and set his Church at libertie.

And so he did with the *Midianites*; They plowed the Church for a time, (as through the whole story of the *Judges* we see) they plowed them for a certaine season, till they were plowed enough; and when they were humbled, repented, and cryed to the *Lord*, (as you shall see every where) then sayth the Text, the *Lord* heard them, and cut the cords of the wicked, he suffered them to plow no longer. But these places will be the clearer, if you compare them with *Isa. 28. 24.* saith the *Lord* there *Doth the Plow-man plow all the day?* Rather, sayth hee, when hee hath plowed enough, (marke it) *when hee hath broken the clods, then hee casts in the seede, &c.* And who hath caused the plow-man to doe this. *Is it not I the Lord?* If the *Lord* hath put this wisdom into the plow-man, that he plowes not all day, but when he hath plowed the ground enough, he stayes the plowe, and sowes the seede, will not the *Lord* doe so with his Church? there-  
fore,

*Isa. 28. 24.*

fore, bee not discouraged, let not your hearts faile, though you see him plowing of the Church, though he suffer the enemy to prevaile against it: for in due time the Lord will cut their cordes. You haue a cleare place for it, *Deut. 32.35.* where speaking of the enemies of the Church, sayth he, *his foote shall slide in due time*, (that is the expression there) that is, perhaps you may complaine, and thinke it too long, but it is not too long: If it were any sooner, it would be too soon: *In due time*, saith the Lord, it shall be, *in due time his foote shall slide*. Yet a little while, and he that shall come, will come, and will not tarry: is but a little, a little time indeed. You know that is too long, that carries beyond the appointed time, beyond that measure, that should be set to it: when the Lord doth it in due time, it is not too long. Hee that shall come, that is, he that shall surely come, will come, and will not tarry, that is, hee will not tarry a jot beyond the due time, and season, that season, that is fittest for the Church, and for the enemies of the Church.

And as I say for the enemies of the Church, so I may likewise say for the righteous man, *The latter end of the righteous shall be peace*; hee may haue trouble for a time, but *his end shall be peace*. Be not therefore discouraged, howsoever God may deale with thee by the way, yet you know what end he made with Iob; That expression you haue in *Ier. 5. 11.* You know the case of Iob, and you know what end the Lord made with him: so I may say of euery righteous man.

You

*Deut. 32:35*

Gods time is a due time;

*Heb. 10:37*

Instances of the godly rewarded in due season.

*Ier. 5:11*

You know *Jacob* had many troubles, troubles when he was with *Laban*, troubles with the *Shechemites*, troubles with his owne sonnes; yet his latter end was peace.

*Dauid* had many troubles, when he was young when he was vnder *Sauls* gouernment, hee was hunted as a *Flea*, or *Partridge*; after he came to the Kingdome himself, you know he was a man troubled a great while, there was Ciuill Warres, after them he was troubled with his childrē, after that with the rebellious of his people, & yet, saith the Text, he dyed full of riches, full of honour, and full of dayes. The Lord made a good end with him; *The latter end of the righteous is peace*, that is, a man that trusteth in the God of peace, he shall be sure to haue peace in the end, a man, that is a subiect to the Kingdome of peace, that is subiect to the gouernment of *Christ*, the Prince of peace, it must needs be, that he must haue peace in the end; for the Kingdome of God is in righteousness and peace, and the gouernment of *Christ*, is the gouernment of peace, and therefore it shall be peace in the end to him, whatsoeuer is in the way. Therefore, let no man bee discouraged, but let this comfort him.

On the other side, another man may haue peace by the way, he may haue prosperitie for a time, he may flourish like a greene Bay tree, but his latter end shall be miserable. As it is *Psal. 37. 37. Marke the end of the righteous man, is shall be peace: but, the transgressors shall be destroyed together, the end of the wicked shall be cut off.* And therefore you see what he

The end of the  
godly is peace,  
though they  
haue troubles  
in the way:

*Psal. 37. 37.*

he sayes of them in the verse before, *I sought him,* sayes he; *and he was not to be found,* verse 36. As if he should say, I sought him on earth, and there he was not, I sought him in heauen, and there he was not to be found; but in hell he was, there he was to be found; otherwise there is no remembrance of them. So I say, euill men, though they haue peace for a time, though they haue prosperitie for a time, though they spread themselves as a greene Bay-tree, yet their latter end shall not be peace, but miserie. Therefore, let vs not be discouraged; Nor on the other side, let not euil men be secure, let not them be incouraged to euill doing; for though the Lord spare them for a time, yet certainly they shall be punished. As *Luk. 13. 4.* (it is an excellent place for that purpose) our Saviour sayth there, *Thinke not that these eigheteene vpon whom the Tower of Siloam fell, were greater sinners,* then others, *that it did not fall vpon: but except you repent, you shall all likewise perishe.* The meaning of it is this, when you see strange iudgments come vpon the workers of iniquity, though you that are flanders by haue had peace and prosperitie all your time, and haue never beene acquainted with any of these strange iudgments of God, haue never talked of them, say not that your condition is better then theirs; for, sayth our Saviour, you are no lesse sinners then they, perhaps you are greater, (though the Tower fell on them, and not on you,) therefore, saith he, *you shall perishe.* But becausd it is not presently done, therefore, sayth the *wiseman,* *The hearts of men are set*

Verse 36:

The end of the wicked miserable though they haue peace by the way.

Luke 13:4.

Psal: 50: 21:

in them to doe euill, that is, because there is not present execution, therefore either men thinke there is no God, or else they doe thinke God is like themselves: *I held my peace, and thou thoughtst I was like thy selfe: Psal. 50. 21.* Either they thinke that there is no God, or else that he is not so iust a God, as we declare him to be. So, either they thinke sinnes not to be sinnes, or else they thinke them not so hainous, that they doe not draw so fearfull iudgement after them. Thus men, because the same Events are to all alike, haue therefore their hearts set in them to doe euill.

The execution,  
not the sen-  
tence is defer-  
red of wicked  
men,

Now for Answer to that, sayth the *wiseman*, though execution be deferred, the sentence is not deferred, *The sentence is past against an euill worke*, though it be not speedily executed: As if hee should say, it is little comfort for thee when thou hast provoked God to anger, that thou art not presently punished; for the sentence is gone out against thee, thou art an accursed man, thou art condemned and shut vp in Prison, it is onely the execution that is deferred; and therefore it is that he sayth, because *the sentence* against euill doers is not speedily executed, therefore thinke with thy selfe, whosoever thou art that emboldenest thy selfe in thy present safetie, it is but a deferring of the execution; thou art not in a better condition then others; onely the iudgement is executed on the one sooner, on the other later.

Instances:

See it in the sinne of *Iaob*; you know he committed the sinne of murder, when he killed *Abner*; it lay asleepe many yeares. The sentence  
went

went out from Gods Law, God and his owne Conscience was against him; but yet it was not executed, till he was full of gray haire; *this gray haire went downe to the grave*, not in peace, but in blood.

So likewise in the sinne of *Saul*; when he brake the oath with the *Gibeonites*, the sinne continued fortie years unpunished; the Lord suffered it; the sentence went out against him, as soone it was committed, but yet it lay asleepe; The Lord did not execute the sentence till forty yeares after, as we see by computation: for it was all the Raigne of *David* to the latter end, and most part of *Sauls* Raigne.

And for the sinne of *Shimei*, the sinne was committed long before, (yet all the time of *Dauids* Raigue after his restoring, though the sentence went out against him; for he was an accursed man the Lord brought that curse vpon him which he had pronounced against *David*) yet it was not executed till a fit season. So, I say, it is with sinne, the execution is deferred, though the sentence be not deferred. Therefore saith *Saturnus*; certainly, the wicked shall not prolong his daies.

It is a place worth considering, *Eccles. 8. 13.* Though a sinner doe euill an hundred times, and prolong his dayes, yet I knowe it shall goe well with them that feare the Lord, and doe reverence before him: but it shall not be well with the wicked, neither shall he prolong his daies; he shall be like a shadow; because he feares not before God. This conclusion he comes to: Although, saith he, the Lord deferre

execution, yet it shal not be well with the wicked he shall not prolong his dayes.

*Ob.*

But it will be objected, That many euill men doe prolong their daies, they liue long, they liue till they be old, and they liue in peace.

*Ans.*

To this I answer, That though they doe liue long, yet indeede properly they are not said to prolong their dayes, because that all that while they are vnripe, they are not fit for death; So that they are taken before they are fitted to go hence: so they are cut off for substance indeede in the midst of their daies. As an Apple though it hang on the tree long, yet if it be taken before it be full ripe, it may be said not to hang long on the tree, that is, it hangs not so long, as to ripen it, it is taken away in an vntimely manner, it is taken away before the season of it; So it is here, though a wicked man doe prolong his dayes, yet still he is taken away before he be ripe, before the time of gathering.

Wicked men die suddenly, though they liue long.

*Simile.*

God takes not away holy men till they be ripe.

And it is true on the other side; hat holy men, though they be taken away betimes, yet they are taken away, when they haue finished their dayes, he doth prolong his dayes, though he die when he is young, because he is ripe before he is taken from the tree; he is now in a fit season. And this is the meaning of that, when he sayth, *certainely it shall goe ill with him that feares not God*, though hee doe prolong his dayes, though execution should be deferred. I should adde more, as this for another; but I will but name it.

*2. Use.*

Doth one condition fall to all, both good and bad.



bad? Then you may gather hence, that all the good things, and all the evil things, that befall vs in this life, they are neither truly good, nor truly evil, they are but shadowes of both; for if the Lord send a Iversitie vpon good men, if hee send prosperitie to evil men; If there were true evil, in aduersitie, God would never doe it, if there were any true goodnesse in prosperity, he would never do it, but when he dispenceth these things so promiscuously, it is an argument they are not such as men account them, they are but shadowes of good things, and of evil, *Larua & Spectra, &c.* that is, they are not the substance of good things, neither of good nor evil. Let not righteous men therefore say they are miserable, when they fall into any kinde of outward miserie, whatsoeuer the condition be, it is not evill, if it were, it should neuer befall thee. Againe, let not a wicked man say, he is happy, because of his outward condition, for if it were truly good, thou shouldest never inioy it. When God dispenceth those things so promiscuously, it is an argument, that they are neither good nor evil, that is, that there is no substance of true good or evil in them.

And so againe, if they fall out so promiscuously, then you can iudge neither of loue, nor of hatred by them; that is, a man is not to thinke, that because the Lord afflicts him, therefore hee withdrawes himselfe from him, or because he giues outward prosperitie to another, that therefore his hand, and his favour is with him; for you see he dispenseth these things diversly, he dispenseth

E c 2

Adversity and  
Prosperity, not  
truly good  
nor evil:

3. Vse.  
Not to iudge  
of Gods loue  
or hatred by  
outward things

them

them to all in such a promiscuous manner, that you cannot say, this is proper to the one, or to the other.

*Simile.*

An Host may entertaine a stranger with better foode, then he giues his children, with the daintiest of that he hath, yet he keeps the best portion for his children: and God may doe much for those that are strangers to him, but hee giues better prosperity to his children; though they fare hard here, though they tast no good thing a long time, yet the portion he reserueth for them, which portion, and blessed inheritance, he of his great mercy reserue for every one of vs, and conferre vpon vs, for the mediation of his deare SONNE,  
 IESVS CHRIST,  
 the Righteous.

So much for this time.

**FINIS**



THE  
THIRD  
SERMON.

ECCLESIASTES. 9. 11, 12.

*I returned and saw under the Sunne, that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor riches to men of understanding, nor yet favour to men of skill, but time and chance hapneth to them all.*

*For man also knoweth not his time, as the fishes that are taken in an euill net, and as the birds that are caught in the snare; so are the sonnes of men snared in an euill time, when it falleth suddenly upon them.*



He last time we spake to you, we handled the first and second verses of this Chapter, whence there may be this obiection made against Gods all-sufficiency, *Althings come alike to all, so the iust, & to the wicked, &c.* And indeed

deed when men see this conclusion, *that it is to the wicked, according to the work of the iust, & to the iust, according to the worke of the wicked,* it must needs stand as a strong obiection against the doctrine of *Goas All sufficiency*. How that obiection is answered, hath beene fully declared to you; Now there comes another obiection like the former.

*Ob.*

Naturall strength or weaknesse disposeth not man in the event of things.

Beacuse *all things come alike to all*, saith the *wiseman*. (but there he names only the good and the bad the holy and the vnholly) men will be ready to say, (as every man is) howsoever holines, and vnholines, makes not this difference in the event of things, yet the naturall strength of men, their naturall weaknesse, their naturall abilitie, or their vnabilitie, their wisdomes or their folly, that disposeth, or indisposeth men in the event of things. And therefore the *wiseman*, when he had finished that former conclusion, whereof wee spake, (that there is one event to the good, and bad) hee falls vpon the second vanity, that hee saw vnder the Sunne, *that, all things come alike to all*, that is, not onely to the holy and vnholly; but likewise, to those that haue naturall strength, and those that are subiect to naturall weaknesse, even in this case also, saith he, *all things come alike to all*.

For *haue seene that the race is not alwaies to the swift*, but sometimes to him that is not swift; *the battaile is not alwaies to the strong*, but sometimes to him that is weake; *and bread, and fowen, and riches, are not alwaies to men of vnderstanding* and skill, but sometimes to men that are weake, and foolish, and want skill, &c.

I haue chosen this Text, that I may adde this to the other, that even in those things also, *all things come at ke to all.*

Then there is another caution to be vsed, and to be taken heed of in this doctrine of *Gods All-sufficiency*. Though God dispence his comforts to the that serue him with a perfect heart, yet there are certaine times to be observed by the sons of men and if you misse of those times, *that are allotted to euery purpose & action*, if these be hid from men, if men take not their opportunity, though God bee ready to dispence his blessings to those that seek him, yet that occasion makes men misse of them; therefore it is that hee saith in the twelfth velle, *Man knowes not his time*, that is, *there is a time for euery purpose, and action*, and if hee take that time, he shal be successfull, but if that bee hidden from him, & he take it not, *euil times fall vpon him, as the snare vpon the birds, and as the net vpon the fishes.*

Now for the particular opening of these words.

First, we are to consider the phrase here vsed in the beginning, *I returned, and saw*, sayth he, *under the Sunne, that the race is not to the swift, &c.* That is, as if he should say; when I looked about me, and turned my selfe every way, and looked vpon the whole frame of the creatures, I saw a vanity even in euery corner, in euery place, I saw a vanity even in the things, that seeme least to bee subject to vanity: Whence we will gather this point, that

*All things vnder the Sunne, even the best are subject to vanity.*

Let a man turne himselfe which way hee will,

Wemust obserue Gods times,

*Doct.*  
All things vnder the Sunne are subject to vanity.

he shall find *vanity and vexation of spirit* in euery Creature,, and in euery condition and state, in all the purposes, in all the actions and affaires of men: *I returned*,saith he, and which way soeuer I looked, which way soeuer I turned me, I still saw vanity. So it was with *Salomon*, and so it must needes be with vs all, if our iudgements be guided as his was by the Spirit of *God*.

I  
Natural things

I  
They are rest-  
lesse.

2  
There is no  
thing new.

2  
Mortall things.  
Wisedome.

If you looke vpon the course of naturall things you shall see vanitie in them, saith the *wiseman*, *The riuers come and goe, and the windes passe and come about by their circuits, and one generation goeth and another commeth*: That is, in all these workes of *God*, in these workes of nature, which seem not to be subiect to vanitie, yet if you looke vpon them, you shall finde vanitie in them, they haue no rest nor quiet, they are all subiect to corruption, *One generation goes, and another comes*.

Againe, there is no new thing in them; that if a man study to find out something to satisfie his minde, hee shall soone come to a botto.me, and nothing will giue him satisfaction, and therefore there is a vanitie; for that which is restlesse, can neuer giue vs rest, that which is subiect to corruption, can neuer giue vs that happines that is immortall and eternall; in these things there is no newnesse; *The eye is not satisfied with seeing, nor the eare with hearing*.

If you goe from that, and looke vpon other things that seeme to be least subiect to vanitie, as wisedome and knowledge; It is true, these seeme to be least subiect to vanitie, and the *wiseman* ac-  
know-

knowledgeth it, for, saith he, *wisedome is better then folly, as light is better then darknesse*, yet there is vanity in that; for, first there is a wearinesse in getting it. Againe, there is a griefe in having, in vsing, and enioying it: for a wise man sees much amisse, but *that which is crooked, he cannot make straight*. To see *euill vnder the Sunne*, and not to be able to amend it, it doth but increase a mans sorrow; and that is the wise mans misery.

Againe, saith he, *The same condition is to the wise, as to the foolish; as the one dyes, so dyes the other*, as the one is subiect to sicknesse, so is the other, as the one is subiect to crosses, afflictions, and changes, so is the other; and therefore there is a vanity in that.

But now for the perfection of workes, for the doing of those things that are indeede commendable, good, and prayse-worthy, is this also subiect to vanitie? Yes, saith Salomon, *Eccles. 4. 4. I looked, and beheld the trauailes of men in the perfection of workes, and I find this also to be the enuie of a man against his neighbour*: That is, this vanity it hath in it, that a man shall not haue praise and loue answerable to the perfection of his worke, but he shall find the contrary, he shall haue much enuie for it: it shall cause the enuy of a man against his neighbour.

But take places of great authority, wherein a man hath much opportunity to doe good, as Princes, Magistrates, and Rulers; *This also is a vanity. I haue seene men ruling one ouer another, sayes the wiseman, to their hurt, to the hurt of the ruler,*  
and

1  
There is wearinesse in getting it.]

2  
Griefe in vsing it.

3  
It freeth not from miserie.

3  
Commendable actions.  
Eccles. 4. 4.

Are enuied.

3  
Great places.



and to the hurt of them that are ru'd. So that all things vnder the Sun, looke which way you wil, they are subiect to vanity, as these which heere hee names, for a man to make himselfe strong, for a man to get wisdom, and skill, and to bee diligent in his businesse, &c. For let a man vse the likeliest means to bring his enterprises to passe, yet, saith *Salomon*, I haue seene, that *the battaile is not to the strong, nor fauour to men of knowledge, nor bread to the wise, nor riches to men of vnderstanding.* So that which way soeuer he turned himselfe, still there is a vanitie. We will make some brieue vse of it, and so come to the next point.

*Vse 1.*

To see the  
change sinne  
hath made in  
the world.

If there bee so much vanity vnder the Sunne, that even the best things, (those that seeme to bee most free from it,) are subiect to vanity, then

First, let vs consider hence, what a change sin hath made in the world. The time was, when the *Lord* looked vpon all things, and he saw, that *they were all exceeding good*; but now when the *Lord* looketh vpon them, & the *wiseman* looketh vpon them with the same eye, they are all *subiect to vanity*. And whence hath this proceeded, but because sinne hath blowne vpon the Creatures, as it were, it hath blasted them, it hath taken away the vigour, the vertue, the beaurie, the excellency of them? And if sinne hath made this change, then consider, that the more sinne there is, the more these things are subiect to vanity.

In euery mans particular vse, you shall finde this true: as in riches, a man that is sinfull, shall not haue comfort from them, but vexation of spi-

rit.

rise, hee shall finde a vanity and emptinesse in them. And so for wisdom, learning, knowledge, and skill, the more sinne, the more vanity is in them: Every man shall finde this in all the creatures *under the Sunne.*

As on the other side, the more grace, the more substance you shall finde in them, and the lesse vanity; For that which immediatly brings the vanity is the curse, and sinne is the immediate cause of every curse. I say, the immediate cause of vanity is the curse of *God*. When *God* bids such a thing wither, when he bids it not prosper with such a man, when he bids it doe him no good, (as hee bad the *figge tree wither*,) that makes every thing vaine to a man, even the curse that lies vpon the creature, and sinne is the cause of very curse.

Sinne the cause  
of every curse.

Againe, that which giues a substance, that which giues a filling to the creature, that which causeth it to giue downe that milke of comfort, that is in it, is the blessing of *God* vpon it, when *God* shall say to such a creature, goe and doe such a man good; it is the blessing which doth it immediatly, but grace is the cause of the blessing. Therefore, let vs looke on sinne, as the cause of all this vanity, and on grace, as the cause of the contrary, let vs labour to excell in the one, and to resist the other. So much for this first vse.

Secondly, if there be such a vanity in all things *under the Sun*, then surely he that hath brought this vanity vpon them must needes bee much more vaine. For what causeth this vanity, that  
lyeth

Ps 11.

To see the vanity  
of man.

lyeth vpon the whole face of the creature? is it not man? it came not vpon the creature, (as you know, for its owne sake, but by man; why then surely man, that hath beene the cause of all this vanity, must needs be himselfe much more vaine. Therefore, if a man looke vpon himselfe; let him consider this, that he shall never finde any happinesse within his owne compasse or circle; If he will needs build himselfe vpon his owne bottom, he is subiect to vanitie, and more then any other creature besides, therefore let vs learne to goe out of our selues, and seeke it else-where.

*Psal. 62. 9.*

Why greatmen  
are more vaine  
then others:

Againe, if you seeke for any comfort from man, from friends, from great men, remember they are vaine, and more vaine then any other creature, as in *Psal. 62. 9.* *All men are vaine, and great men are lyers, if they bee laid in the ballance, they be lighter then vanity*, that is, in all the sonnes of men there is a vanity, and the greater they are, the more vanity is in them; not that they are in themselves more asaine, but because we expect more from great men, therefore to vs, they are lighter then vanitie, they are more vaine then all other men. Therefore let vs neither seeke that in our selves, nor in other men: for theb that cause the vanity vpon the creatures, themselves must needs be much more subiect to vanitie.

*3. Pse. 1.*

It is an ill  
choise to loose  
heauen, to gain  
the creature.

Thirdly, if the creature be subiect to vanitie, then consider what an evill choise wee make to loose heauen, to loose grace, to loose the opportunity of growing *rich in good workes*, for any thing *under the Sunne*, either for riches, or aine-glory,

glory and praise of men; for pleasures, or what soever men reckon precious, and pleasant to them *under the Sunne*. For if they be all vanitie, what a change doe we make? doe we not giue golde away for drosse? as our *Sauour* expresseth it, *Luk. 16. 26.* Put the case a man had all the world, and lose his soule, that is, if he neglect the things that belong to his saluation, and for the neglect of them shal haue in recompence whatsoever the world can afford him, so that he wants nothing that the world hath, yet saith he, what shall it profit him? that is, there is a vanitie in it, it will bee altogether vnprofitable to him. For to bee vaine, and to be vnprofitable, is all one. Consider then what a foolish change men make, when they draw sin on with cart-ropes, that is, when they vie their utmost strength to get these vaine things to them, with the losse of better things: what a change doe they make, although they should get the whole world, seeing all would be vnprofitable, that is, they should finde nothing but vanity and Emptinesse, and vexation of spirit in it.

Againe, if all things be subiect to vanity, learne we the first, not to covet after earthly things, not to set our heart vpon it, nor to desire it ouer much when we want it. And secondly, when we haue it, not to be confident, nor to trust too much to it, not to reioyce in it too inordinately. For it is but vanitie, there is an emptinesse in it, it will deceiue vs, as a broken reede. Thirdly, if *God* do take from vs any of those earthly things, as riches, credit, health, or friends, let vs be content to

part

Luke 16. 26.

Use 4.

Not to desire them ouer much.

2

Not to trust them ouer much.

3

Not to grieve ouer much at the losse of them.

vse 5.

Labour to be  
weaned from  
them, and to  
feare God and  
keepe his com-  
mandements.

Men content  
to serue God in  
part.

part with them. For even the best of them are vanitie, subiect to emptinesse, such as will not performe that, which they promise, such as will deceiue vs, when we come to vse them.

Last of all, (because this is not the point I intend to stand vpon) if all things vnder the Sunne be subiect to *vanity*, (even thole that seem to be least subiect vnto it) then let vs labor to haue our hearts weaned from the world, & whatsoeuer is in the world, to make it our whole buinesse to *feare God and keepe his Commandements*. You know that is the maine vse that the wise man makes of this whole booke; it is all but an explication of the particular vanities which hee found vnder the Sun, and the vse that he makes of it, is this, therefore, saith hee, *the whole dutie of man is to feare God and keepe his Commandements*. I beseech you marke that expression: for therein wee are exceeding apt to deceiue our selues; A man is content to doe something, that tends to Gods worship, and to the Salvation of his Soule, but to make it his whole worke, to haue all the water to runne in that chanel, to haue his minde altogether intent vpon it, he is not willing to doe so, but he ioynes other things with it, because there is a secret leaning of the heart, and an vnweared lingering after some other vanitie. It is certaine, that when the heart is weaned from all things *vnder the Sun*, a man wil make it then his whole buinesse to *feare God and keepe his Commandements*, but because the heart is false in this, it hath some thing else that it is set vpon. Some men think  
that

that wisdom & knowledge, increase of skill in such a particular Science, Trade, and profession, that that is not subject to vanity, and so it may be his hart is set vpon that, & this is enough to keep a man from making it his whole dutie, to feare God and keepe his commandments.

Another man perhaps neglects it is, but to gather in an estate, to strengthen himselfe that way, to bottome himself well vpon a good estate, this he thinks is not subject to vanitie, as other things, and this therefore his heart is set vpon; though hee see vanitie in some other things, yet this his heart is set on; and this is enough to keepe him from making it his whole dutie, to feare God, and keepe his commandments. And thus we might goe through many instances. Let every man therefore search his owne heart; (for when a man takes not this whole duty, something or other deceiues him, a vanitie that hee yet seeth not.) I say, the best things be subject to vanitie; if which way soeuer the wise man turned himselfe, they were subject to vanitie, it is fit we should learne then to make it our whole duty to set all our thoughts and affections vpon this, how we may grow in grace, how wee may feare God and keepe his Commandments.

Lastly, a man may by this trie himselfe whether he hath done it or no. For, as *Salomon* when he grew wise, after his repentance, he saw a vanity in all things vnder the Sun. So a man when his hart is once changed, he will see a vanity in all things. If there bee any thing where in thou seest not a vanity,

Vse 6.  
Of tryall.  
To see vanity  
in all earthly  
things.

vanitie, it is argument thou art not yet a new creature. *Paul saith, now know mee, no man after the flesh: for whosoever is in Christ, is a new creature:* as if he should say, when any man is a new creature, hee looketh vpon all things *under the Sunne* with an other eye, he iudgeth of them with another iudgement, and therefore if thou finde it other wise, if thou looke vpon the world, or vpon any thing that is in the world, as vpon things that are precious, that is a signe that Satan hath bewitched thee. You know it was one of the witcheries that he attempted vpon our Saviour, *hee shewed him all the world, the Kingdomes and glory of it,* and so he doth to euery man more or lesse, he shewes him something or other, and if a man doe not see the emptinesse and vanity of them, but sees a glory in them, he hath yeelded to Sathan who hath bewitched him, and preuailed over him: and therefore when you looke on euery thing *under the Sunne*, riches, credit, wisdom, skill, knowledge, if you looke on all as on flowers, if you see a vanity, and an emptines in them, that is a signe you are now changed, that you are now turned to God by vnfeined repentance, that you see a *vanitie in all things under the Sunne*: So much for this first point.

*I returned and saw under the Sunne, saith hee, that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor riches to men of vnderstanding, nor yet fauour to men of knowledge, but time and chance cometh to all.*

The



The next point that we are to obserue in these words, is this; that

*Men of the greatest abilities, men of the greatest sufficiencies, are often disappointed of their hopes and ends.* This is a *vanity under the Sunne*, and not so onely, but men that are more weake, and insufficient, doe obtaine their ends and hopes. For you must vnderstand it reciprocally, the battell is not alwayes to the strong, therefore it is sometimes to the weake, riches are not alwayes to men of vnderstanding, therefore they are often to men that haue no vnderstanding.

The opening of this point will be best done in shewing the reasons, and grounds of it, why it comes to passe, that men of the greatest abilities, haue not alwayes successe answerable to that sufficiency, that is in them.

And first, one cause of it is, because there is no creature, that is, or ever shall bee strong in his owne strength, *In his owne strength shall no man be strong.* 1. Sam. 2. 9. A creature in it selfe hath not so much abilitie although it be neuer so well furnished, as to bring any enterprise to passe. There is more required then the simple strength of the creature, be it neuer so strong, because in every enterprise there are many wheelles; many things that must concurre to bring it to passe. Now a creature is not able to see all the wheelles, that are in every business, or if he doe see them, he is not able to turne euery wheele, but this belongs to God. And therefore without his concurring with the creature, be the creature neuer

*Doct. 2.*  
Men of greatest abilities  
disappointed  
of their ends.

*Reas. 1.*  
No man  
strong in his  
own strength,  
1 Sam 2. 9;

1 Sam. 2. 3.

so strong, hee shall not be able to get the battell, be he never so swift, he shall not be able to winne the race, bee hee neuer so great in skill and vnderstanding, he shall not get fauour, nor riches. This you may see, 1. Sam. 2. 3. where *Hanna* giues this counsell in her song, *speake no more presumptuously, neither let arrogancy come out of your mouth; for the Lord is a God of knowledge, by him enterprises are established*: As if she had said, if any man say hee is able to bring an enterprize to passe, hee speakes presumptuously, he takes more to himsef, then he is able to performe; *The Lord is onely a God of knowledge, that is the reason of it, and therefore by him onely, and not by any mans strength enterprises are established; The Lord is a God of knowledge, as if she had sayd, men haue not so much knowledge and wisdom as to looke through a businesse, to see all the circumstances of it; to behold all the ingredients into it all the wheels that must concur to bring it to passe; The Lord only is a God of knowledge, and therefore by him enterprises are established*: And this was that I sayd: that the creatures insufficiency, was partly, because they are not able to see all, And partly againe it is, because though they doe see all the wheels that goe to make vp an enterprize, yet they are not able to turne them. As you may see *Psal. 33. 16. The King is not saved by the multitude of an host, neither is a mighty man deliuered by his great strength; A Horse is a vaine thing to saue a man, he shall not deliuer any by his great strength*. Though a man doe see, and though he  
can

1  
The Creature  
is ignorant

2  
It is weake,  
Psal 33. 16.

can say, such a wheele is necessary, yet it is not in his owne power to vse it.

An host is a great meanes to get a battell, yet saith he, be an host neuer so strong, that is not enough. But what if he haue valiant men and Souldiers? Yet that will not do it, a mighty man is not delivered by his great strength. I, but what if he haue horses and charriots? &c. Let the instrument be what it will be, *a horse is a vaine help*, that is, except the *Lord* concurre with that host, and turne that great wheele, except he be with those valiant men, except he concurre with the strength of the horse and of the chariot, all this is not able to doe it. Therefore I say, this is one reason why the battell is not to the strong, nor riches to men of vnderstanding, because the creature of himselfe is not able to doe it, in its owne strength, excluding *Gods* helpe, he is not able to bring an enterprize to passe.

This likewise may bee added to that, that though the creature should haue a strength, though a man should haue all things ready, that he should be furnished with preparations of all sorts, so that nothing should be wanting to bring an enterprize to passe, yet at this very time, at the very instant, when the thing is to be done, it is not in his power to make vse of them, because at that very time, *God often takes wisdom from the wise*, and courage from them that are otherwise valiant, he takes from them their abilities, even at that time he takes off the chariot wheeles, even when they are driuing of them, which plainely

3  
God can take  
away the vse  
of the strength  
they haue.

Amos 2. 14, 15,  
16.

ly prove th, that the Creature of himselfe is not able to doe it: As we see, *Amos 2. 14, 15, 16.* saith he, *The flight shall perish from the swift, and the strong shall not strengthen his forces, neither shall the mighty save his life, he that handleth the Bow shall not stand, and he that is swift of foot, shall not deliver himselfe, neither shall he that rideth the horse deliver himselfe, and he of mighty courage among the strong men shall flee away naked in that day:* That is, Be they neuer so strong, be they neuer so swift, neuer so full of courage, at the very time when they haue occasion to vse it, the Lord will take away that swiftnesse, he will take away that courage, he will take away that wisdom, and suggest it, it may be, to the adversary, and how then shal they preuaile? So that though a man were never so well prepared to bring an enterprise to passe, as when a man purposeth in his heart, and hath laid all things ready, this will I speake, yet *the answer of the mouth comes from God*, whatloever his preparations and purposes be. So in the actions and affaires of men, though he make his preparations neuer so strong, yet at the very instant, God often takes courage from those that are most valiant, and suggesteth it to those that are most cowardly hee takes away wisdom when they haue most occasion to vse it, and giues it to the adversaries, that otherwise are more foolish then they. This is the first cause of it.

*Reas. 2.*  
Men misse  
their times.

A second cause is this; because there is a certaine time & opportunitie, that a man must take to bring an enterprise to passe, and though a man  
be

be never so strong, and neuer so wise, yet he may misse of thole opportunities, and so he loseth the battaile, he loseth the bringing to passe of his enterprise. And this we see is the reason that is rendered, *Eccles 8. 5, 6. The heart of the wise is to know the time & iudgement, because to euery purpose there is a time and iudgement, therefore the miserie of man is great vpon him:* That is, to every action & to every purpose, there is a certaine opportunity, & be a man neuer so well fitted, yet if he misse of that opportunity, he shall not bring his enterprise to passe, *therefore*, sayth he, *the misery of man is great vpon him;* for hee neither knowes himselfe, what that opportunity is, neither can any man tell him, as it is in verse 7. And because it is not within the power of man, it is not within his compasse to find out these seasons & opportunities for every purpose and action, hence it is, that though they bee neuer so well prepared, though they have never so much sufficiency, and ability to bring such an enterprise to passe, yet they misse of it, because they discern not of the time.

Thirdly, this comes to passe, because *God* hath appointed a certaine varietie and change of condition to the sonnes of men; and there is no mans wisdom, riches, or strength, that is able to defend him from *Gods* appointment. I say, *God* hath appointed a certaine change of condition to all the sons of men, hee hath appointed such crosses and afflictions, he hath appointed such times, (as the *holy Ghost* speakes) to passe over their heads,

*Eccles 8. 5, 6.*

*Reas. 3.*

From the changes appointed by God.

Psal. 31. 15.

Instances.

and all the wisdom, and strength, that a man hath, is not able to turne *God* from his purpose, it is not able to evacuate & to frustrate his decrees, but they shall come to passe. And that is the meaning of this in the text: (for I take this reason out of the Text.) The translation is, *but time and chance cometh to all*, it were, I suppose, better translated (and agrees with the originall) *for time & chance come to all*. Now by time in the Text is meant, that variety of condition, that *God* hath appointed to every man vnder the Sunne, as *David* useth the word, *Psal. 31. 15. My times are in thy hands*; My times, that is, the variety of conditions, the changes of my life, the good and evil, the prosperity and adversity that befalls me, saith he, they are not in the hands of my enemies, nor in mine own hands, but they are in thy hands I say, there the word is so used, and so we are to vnderstand it in this place, for time comes to all, saith he, that is, when *God* hath appointed such changes to the states of men, if riches, if strength, if wisdom, diligence, or skill, were able to turne the counsels of *God* another way, if it were able to anticipate them, or to divert them, then the battaile might be to the strong. &c. but, saith he, it is not so; What *God* hath appointed, they cannot alter. You shall see it in many examples.

*Saul* was well established; but when *God* had appointed a change of his Kingdome, that it should go from him to *David*, you see he brought it to passe. Though he were as strong as a *Lion*, as *David* testifieth of him, though hee had many chil-

children to inherit the Crowne, though the people claue faile to him (you doe not finde that ever they rose vp in rebellion against him) yet when God had appointed such a time to passe over him and his house, all that strength, all that fitness and preparation that was in him, and his family to continue the Kingdome to his posterity, it could not turne aside Gods Counsell, but it came to passe;

*Ely* had a great family, there were many Priests of his line; yet when God had said he would cut off from *Ely* his whole family, and would turne the Priesthood to another, you see how he found out meanes to bring it to passe; how many Priests were kild in one day by *Doeg* in the time of *Saul*; and afterwards, when *Abiathar*, one of that posterity, was tooke in by *David*, yet he was cast out by *Salomon*, through an accident that fell out in his adherence to *Adonish*.

*Ahab*, the Lord had said he would cut him off and his posterity, though he had seventy sonnes; you might wonder how it should come to passe, that none of these sonnes should inherite the Crowne, and yet all were cut off, and not a man left by the hand of *Iehu*. When God, I say, hath appointed variety of changes, times, & conditions to the sonnes of men, mans strength is not able to divert his Counsell; and therefore the battaile is not to the strong &c.

The last reason is likewise here used, and chance commeth to them all: That is, though a man be never so able, never so sufficient, never so well pre-

Reas. 4.  
From sodrine  
accidents. ¶



pared to bring an enterprife to passe, yet some accident may turne it some other way, an accident that he can neither foresee nor prevent; Therefore saith the *holy Ghost*, though he be neuer so wise, chance may happen to him, he can neither foresee all the accidents that come to passe, or, if he should, he knowes not how to prevent them.

*Ahab*, for ought we see, went well enough to the battel, *Iehoshaphat* and he, yet, saith the text, a man drew a bow at adventure, &c. (which accident hee could not foresee,) the man aymed no more at *Ahab*, nor vnderstood it no more thē the arrow that hee shot, but it was a meere accident directed by *God*, that he could not foresee.

*Haman* thought he had made his preparation strong enough to bring his enterprife to passe, to overthrow the *Jewes*; there came an accident betweene, the King could not sleepe, he calls for the book of the *Chronicles*, and turnes to that place where *Mordecais* discovery of a treason was recorded, and so *Mordecai* was advanced, &c. This was a chance that befell him; although hee were neuer so wel fitted to bring his enterprife to passe yet this hee could neither foresee, nor prevent. Many such instances we might giue.

So you see now the reason of this, that men of the greatest sufficiency and ability, men that haue made their preparations most perfect, yet, they doe not alwayes attaine to their hopes and ends; And contrariwise, men that are more weake and vnable, which haue not made such preparations, they obtaine often their hopes and ends.

The

The vse we are to make of it, is

First, let men learne from hence. Not to boast of any outward strength, of any wisdom, in that their foundation is made strong vnder them that they are well bottomed, that they are thus compassed about with friends, and estate, &c. For you see though a man intends to get by all things, yet the event and successe comes not to passe accordingly, but oft they faile and disappoint him. Therefore let not men boast of them be a man never so strong, never so wise, yet he may as soone faile as he that is weake, and most foolish.

See an example of it in *Asa*, 2. *Chron.* 14. 6, 7, 8. You may see there how he built the Citties, hee had made him strong Bulwarkes. There was not a King of *Indab*, that wee reade of, that had strengthened himselfe more then he; he had five hundred and fourescore thousand valiant men, all well armed and appointed to beare the shield and speare; (The text sets it downe very particularly, that we might see *Asas* safety, his strength, and his securitie, if you looke vpon the creature) yet sayth the Text, the *Ethiopians* came against him, with a thousand thousand men; whence I gather this. That there is no man so safe and so strong, but he is still subiect to danger, and that partly by reason of the vanity of the creature. For all the strength that a man hath, it is but the strength of the creature, and the creature is made of such brittle ingredients, that of it selfe it is ready to moulder away and faile. There is not in

*vse.*

Not to boast  
of outward  
things.

2 Chron. 14.  
6, 7, 8.

in the creature it selfe any stability, they are but houses of clay, the best of the creatures, that is, they are made of mouldring mettall, they are ready to vanish of themselves, and if they were not, yet there is something stronger. Let a man bee never so strong, (who is the best of all the creatures) yet, man is but as the grasse, and as the flower of the grasse. The grasse of it selfe oftentimes fades, though no S<sup>r</sup>the come neere it, but if it doe not fade of it selfe, yet it is cut downe: so there is none so strong, but there may bee stronger. *As* was strong, but hee met with one that was stronger then he, the *Lubims* and *Eshioptions*; and yet as strong as they were, they met with one that was stronger then they, because *God* did help him, and assist him; so then let no man boast of himselfe.

No] safety from  
outward  
things.

If wisdom would keepe a man safe, *Salomon* had neuer fallen as he did. If possessions would keepe a man safe, *Ieroboam* and *Ahab* had never beene ruined, as they were. If the favour of Princes could keepe a man safe, *Haman* had not had that miserable end that he had. If courage, fortitude, and valour could keepe a man safe, *Isab* and *Abner* had continued safe: but you know how they both fell. So that you see nothing vnder the Sunne is able to keepe a man safe. Therefore let not a man boast in any thing that he hath; be he never so well appointed, let him haue all the creatures agree together, to make a hedge about him, yet afflictions, crosses, and troubles will finde some gap or other into that hedge, to breake in vpon

vpon him. All things that he hath are subiect to mutability; Riches take themselves wings, and fly away, that is, though a man thinke they are sure, he cannot see how he could easily bee dispossessed of them, yet, saith hee, they are as a flocke of Birds, that sit in a mans ground, he can not promise himselfe any certainty of them, because they haue wings, and will fly away; such are riches. And so credit; be a man neuer so innocent, let him giue no occasion at all, let him keepe himselfe neuer so blamelesse, and *unspotted of the world*, yet his credit is not in his owne keeping, *honor est in potestate honorantis, &c.* Honour is not in a mans owne power. You know though *Ioseph* was very innocent, yet he was blamed, and so *David* and *Christ*. And as it is said of honour, so it may be of all the rest, wealth, and friends, and whatsoeuer a man hath; let no man boast himself because he is a strong man, because he is of vnderstanding, because he is rich, because he is of ability in his businesse, because he is a man of skill, for by these things he shall not obtaine his hopes and ends.

*Simile.*

Nay, my *Beloved*, let me be bold to adde this. If a man begin to thinke himselfe safe for these, and to grow confident vpon them, and say thus with himselfe and his owne heart, well, now I am thus and thus rooted, I am now compassed about with these and these helpes, I see not now how I should be removed; let him know this, that *God* will so much the rather blow vpon him, that he wil so much the rather dissett'le him, and take him off,  
that

God delights  
to croile men  
in carnall con-  
fidence.

I  
To maintaine  
his owne righ.

1 Sam. 17, 47.

2  
To shew his  
power.

that he will so much the rather *surmount* *his face*  
*and he shall be troubled.*

I say *God* will doe it so much the rather, partly,  
because that successe of things is his, and when a  
man will begin to challenge it to himselfe, *God*  
will begin then to looke to his owne right, and  
chalenge his owne priviledge. You shall finde in  
1. Sam. 17 47. *David* giues this reason, why hee  
should prevaile against *Goliath*, it is not I, but the  
battle, saith he, *is the Lords*; as if hee should say,  
if the battaile were mine, or thine, it may be, *Go-  
liath*, thou mightest prevaile against me, it may  
be thou mightest overcome me, but the battle is  
the *Lords*: So we may say in this case. The event  
and successe of things, the good and evill that  
comes to a man, vpon that preparation and in-  
deavour that he makes, it is the *Lords*, and not a-  
ny mans, nor any creatures. Therefore when a  
man challengeth it to himselfe and boasts of it,  
and thinkes I will doe this, the *Lord* will not do  
it, the battaile is his, and as it is said of the bat-  
taile, so all things else are his, and therefore he  
will not dispose them according to mans prepa-  
ration, but disposeth of them according to his  
owne purpose.

Again, *God* will doe it the rather, that he might  
shew forth his own power, & discover the Crea-  
tures weaknesse, especially when a Creature shall  
pride it selfe in any of these outward things, as *A-  
sabel* did in his swiftnesse, it was the cause of his  
overthrow, and indeed *God* vsually takes men in  
such things, when they begin to boast, I shal now  
haue

haue the battaile, because I am strong. These things, I say, are commonly their ruine. The policy of *Achitophel*, the hayre of *Abfalem*; and so many a mans wealth, many a mans wit, that thing wherein their strength lies, wherein they boast themselves, *God* causeth to be the means of their ruine: he takes them in these things, that he might discover his owne power, and the vanitie and weaknesse of the Creature.

Againe, The *Lord* doth it so much the rather when men grow in confidence of their owne strength, that he might manifest his owne providence, and therefore, he puts in many accidents, which turne things another way. It is true, when men goe well prepared to the battaile, and doe overcome, there is a providence of *God* in that, as well as when they get the battaile by some chance or accident; but by reason of the infirmity of man, by reason of the iniudiciousnes that he is subiect vnto, they doe not so much acknowledge this providence in an ordinary course as they do in accidentall things, that are done by occasion, by sodaine intercurrent causes, that we are not able to foresee. Therefore, I say, *God* delights to do it so much the rather, when men are prepared, and say with themselves, what should binder? What should keepe mee from bringing such an enterprise to passe? *God* therefore puts in some accident, and turnes it another way that his providence might be seene and acknowledged. Therefore let none boast themselves, that this and this I will doe, because I am strong;

for

The things  
men boast of  
are oft the  
cause of their  
ruine.

3  
To shew his  
providence.

for *God* will turne all a contrary way. So much for the first vse.

*Vse 2.*

Not to be discouraged in want of preparation.

I

Because weaknesse cannot frustrate *Gods* purpose,

2

*Gods* hand is then most seene

3

*God* hath more glory in that case,

Secondly ; As men are not to boast themselves when they are strong ; So likewise if the battaile be not alwayes to the strong, but that sometimes also to the weake, let no man be discouraged because he is weake, because he is vnprepared, because he is not so well furnished to bring such an enterprise to passe. For as there are certain times that *God* wil haue to passe ouer men for their euil (that be a man neuer so strong, as he hath appointed his change and condition, so it shall come to passe :) So also there is a certaine time that *God* hath appointed for others mens good and advancement ; when a man is weake and low, his weaknes, and folly, and inability, shall no more frustrate, turn aside & preuent his advancement, when *God* wil bring it vpon him, then the strength or wisdom of the other shall turne away *Gods* decree, and prevent the counsell of *God* against him.

Besides, when a man is weake, *God* puts in an accident, that he may haue the praise of his providence, that men may say he hath done it, whereas if things went in ordinary course, they might ascribe it to the second Causes.

Againe ; The Lord rather delights to doe it, even when men are weake, because therein his glory is most seene, hee delights to manifest his power in our weaknesse. And therefore *Paul*, when he saw this, he sayth, he will reioyce in his infirmities : That is, he thought his infirmities would be



a very great advantage to him, partly, because they would keepe him humble; that is one reason: And partly, because he thought that *God* would the rather put forth his power, because hee was weake, that he should the rather have *Gods* power to uphold him. Therefore, I say, let not men be discouraged for their weaknesse; bee the adversaries never so strong, and their resolutions never so fixed, yet they shall not preuaile, if *God* have purposed otherwise.

You see how peremptory *Iezabels* speech was, *God doe so and so, &c. if I make not Eliab as one of the Prophets of Baal by to morrow this time*, yet you see he was safe notwithstanding this.

God defeats mans purpose,

Thus was it also when the *Iewes* had vowed with themselves the death of *Paul*, he was in great danger, there was forty to one, and their resolution was so strong, as it could not be altered; yet *God* kept him safe, he prevailed, and they were disappointed.

So *Elisba*, when the King thought to have taken off his head, though he had the power of a King, and his purpose was firme, that it should come to passe, to a ful height, there was no doubt made of it, yet *God* kept him safe.

Therefore, let vs be encouraged on the other side that are weake, *God* is able to hide vs, he is able to strengthen vs, to give vs advantage and successe, when we are vnable to helpe our selues: for as it is true, *that the battasle is not alwayes to the strong, nor fauour to the wise, &c.* So it is true on the

the other side; that many times when men are  
not strong, when men are not wise, when they  
mannage not their businesse with that prudence,  
warinesse, and circumspection that they  
should doe, yet oftentimes they  
haue successe, when the  
other want it.

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FINIS

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THE  
FOURTH  
SERMON.

ECCLESIASTES. 9. 11, 12.

*And I returned, and sawe vnder the Sunne,  
that the race is not to the swift, nor the bat-  
taile to the strong, &c.*



You know where we left, we proceed  
to that which remaines.

In the third place, *If men of the  
greatest sufficiency and ability may of-  
ten be disappointed, that the battell is  
not alwayes to the strong, nor the race to the swift.*  
This should teach vs then not to be lifted vp, but  
to be thankfull in our best successe, and on the  
contrary, not to be over-much dejected, but to  
beare it patiently, when things speed ill. If any  
man haue good successe in any businesse and en-  
terprise, he is not to attribute it to his owne  
strength, to his owne wisdom, since that, as you  
see, so often failes.

Gg

*Vse 3.*

Not to be o-  
uer ioyfull or  
sorrowfull for  
good or ill  
successe.

The

The Lord must  
be acknowledged  
in good  
successe.

Why wee are  
more forward  
in prayer then  
in praise.

1 Sam. 18.

The Creature hath not power enough in it selfe to bring any enterprife to passe, it can neither see all the wheelles, that tend to make vp an enterprife, or though it see them, it is not able to turne them all. And therefore if it be done, it is the *Lord* that doth it, and the praise is onely to be giuen to him.

This is a necessary point. It is vsuall with vs to be very earnest with *God*, when a businesse is to be done; but we forget to praise him afterwards. And whence proceedes this, but from a secret attribution of what is done to our owne wit, to our owne strength, to our owne policy, to other occasions? Whereas if he were acknowledged, we should be ready to giue him the praise of all that we doe.

*David* was a wise man, yet you shall finde, 1 Sam. 18. he did not therefore carry himselfe wisely in all his affaires, because he had an habituall gift of wisdom, but, sayth the text, *because the Lord was with him*. The *Lord* was with him to guide him in every action, to direct him what to doe vpon every particular occasion, and thence it was, that he carried himselfe wisely in all his affaires.

*Cyrus* was a valiant man, and a potent; yet the Scripture attributes it not to his strength that he prevailed as he did, but sayth, that he was *Gods Shepherd*; he was his instrument, it was *God* that vsed him, it was *God* that wrought his worke for him.

*Nebuchadnezzar* was a mighty potent Prince,  
and

and prevailed which way soever he turned himselfe, yet *God* tells him, it was he that *gave him dominion and victory* wheresoever he went.

And as it is true on this hand, so it is likewise on the other, when a man hath ill successe in any busines, let him not say, it was because he did not mannage it wisely, because he had such an enemy to oppose him, or because such an accident fell out to crosse him: no, that is not the cause: The Reason is here rendred: *for time and chance happens* to every man: That is, if there be any such accident, if there be any crosse event falls out to hinder him in his enterprise at that time, it is in *Gods* disposing, it is *God* that hath done it. And therefore you see, in the evill events, that have vpon any occasion befallen the Church, if you observe the phrase of Scripture, it is not attributed to them, but to *God*. When the spirit of *Pul*, and *Tiglapelizer*, were stirred vp against the people of *Israel*, sayth the Text, *1 Chro. 5. the Lord stirred them up* against the people: it was not they that did it, but it was the *Lord*, that stirred them vp.

So likewise he poured forth his wrath by the hands of *Shishak*; and, as *David* expresth it in his owne case, *God hath bidden Shem: i curse David*. So it is in many other places. Therefore let not men sit downe discouraged, vexing themselves, and eating vp their hearts with griefe. Let not men say, If such an accident had not beene, I had prevailed: for, it is this *time and chance*, that turns the event of businesses, which is from the *Lord*, and not from man. Therefore labour to be thank-

G g 2

The Lord must  
be acknowledged  
in evill  
successe.

1 Chro: 5. 26.

full

full to him in the best successe, and not to sacrifice to your owne wits, or to giue him thanks in a formall manner, but heartily to acknowledge him; And likewise to be patient in all the crosses and troubles that befall vs. So much for this third vse.

*vse 4.*  
Not to make  
flesh our arme.

Self confidence  
makes things  
succeed ill.

Ier. 17.

Fourthly, and lastly, If men of the greatest abilities be so often disappointed, that *the battaile is not to the strong, nor the race to the swift, &c.* Then learne we hence, not to *make flesh our arme*, not to trust in any strength of our own, in any wisdom of our owne, or other mens; for if this would doe it, if the strength of any man, if the policy of any man were able to bring any enterprise to passe, it would alwayes doe it; If it were the swiftnesse of him that runs, that could get the race, If it were the strength of him that fighteth, that could obtaine the battaile. I say, it would alwayes doe it: And therefore seeing it fells not out so, but the events are turned a contrary way, that is a signe it is not in them, but in something else. Therefore I say, take we heede of making flesh our arme, of saying thus with our selues, because we haue these preparations, because we haue these meanes therefore our worke shall succede: for that is not so; for we see often in experience, when a man comes to a businesse with much confidence, out of a reflection vpon his owne ability to doe it, for the most part it succedes ill: As on the other side, when a man comes with feare and diffidence in himselfe, for the most part he prospereth best. And you haue a rule for it, *Ierem. 17. Cursed is he*

*that*

that makes flesh his arme; Cursed is he, that is to say, God hath ingaged himselfe, when a man will make flesh his arme, to blow vpon his enterprises, and to cause them to wither.

Againe, *Blessed is hee, that trusts in the Lord*, that is, God is tied by his promise to giue successe in such a case. Therefore that vs we should make of it, not to trust to our owne strength, to our owne wisdom, nor to other mens. For, what is it, when wee haue other men that are strong, and wise, and potent to rest vpon? Are they able to bring it to passe? You shall finde that expression *Psal. 31.* a place that I touched in the morning vpon another occasion; *David* tells vs there, that *great men sate and spake against him*, and consulted together to take away his life; but, sayth he, *my times are in thy hands*: As if he should say, my times, and the disposing of all my affaires, good & euill successe to me, they are not in their hands, be they never so potent, they are not in the hands of *Saul*, they are not in the hands of *Dag*, they are not in the hands of all mine enemies, but *Lord, my times are in thy hands*: So then, if we could learne this lesson aright, we should not be discouraged, when the most potent men are set against vs, nor be much incouraged when they are for vs. That in *1/4. 51. 12.* is excellent for this purpose; *who art thou*, sayth he, *that fearest mortall man, whose breath is in his nostrills, and who shall be made as the grasse?* That is, if such a man be never so potent, yet, sayth he, consider his breath is in his nostrills, and he shall be made as the grasse.

*Psal. 31.*  
Men haue not  
the disposing  
of times and  
affaires but  
God.

*Eccy 31. 15.*



Forgetfulness  
of the Lord  
makes vs feare  
men.

that is, in truth he is of no power. But the reason now why men doe feare, why men are discouraged in such cases, you shall finde in the verse following, who art thou, sayth he, that doest this, *and forgettest the Lord thy maker, who made heaven and earth, who stretcheth forth the heavens, and laid the foundations of the earth?* You never find a man that feares a great man, a potent man, but the true ground of it is, because *he forgets the Lord his Maker*; if he did remember the mighty *God*, he that stretcheth forth the heavens, and that layes the foundations of the earth; Man would appeare a mortall man. You may take it for a certaine generall rule, a mans heart is never possessed with fear, vpon such an occasion, but when he forgets *God*, the great *God*; he would never else feare a great man. On the other side, he would never be confident in such occasions, but when he remembers not the *Lord*. Therefore learne we neither to feare them, when they are against vs, or to trust them when they are for vs.

The affections  
of man vncertaine.

*Simile.*

We vsually pittie the case of Merchants, for say we, their goods hangs on ropes, they depend vpon vncertaine windes; but certainly, he that trusts in man, is in a worse condition; for he rests vpon the affections of a man, that are more vncertain then the wind. What so brittle, and so vncertain? We see that for the most part they are carried to doe vs good or evill with by-respects, with something touching themselves, they are turned to and fro, as the Weather-cocks and Mills are, that when the winde cealeth, and when the waters

waters sayle, stand still, they are driven to doe for vs so long as such respects lead them, & no longer. And therefore, to trust in men, it is not the safest, it is not the wisest way. See this in some few examples. *David*, how inconstant did he finde the people, and apt to rebell against him? and so *Moses*, yea, *David* himselfe, though he was a holy man, yet how inconstant was he, inconstant to *Mephibosheth*, one that was innocent, one that had never done him any wrong, one that had never given him occasion? How inconstant was he to *Joab*, when he had prevailed in that battaile against *Absalom*? How quickly was he out of grace and place, when he had saved *David*'s life and recovered the Kingdome, and *Amaziah* that was but a reconciled enemy put into his roome? These & many such like examples you shall find. *Abner* how inconstant was he to *Ishbosheth*? even for a word spoken against him, & a word that he gaue him occasion enough to speake, a word that he neede not haue beene so much offended at, he falls off from him for it; and this it is to trust in man; I say, either in a mans owne wisdom, or strength, or in any other mans. This place shewes what a great folly it is. *The battaile is not to the strong*: That is, let a man be never so well compassed about with strength, and wisdom of men, let him put himselfe, and his friends into the number, yet he is not safe; but let him trust in God, and he is safe in midst of dangers. *Sampson* and *Ishbosheth*, when they were in the midst of their friends when they were asleep, they were circumvented.

Instances of  
the inconstan-  
cy of meas af-  
fections,

A man is not  
safe among  
friends with-  
out God, and  
trusting in God  
he is safe in  
dangers.

God workes  
our workes for  
vs when wee  
trust him.

*David* on the other side, when he was asleepe in the midst of his enemies, when there was an host pitched against him, yet, sayth he, *I laid me downe and slept: Why? Because the Lord sustained me.* So that both for our safety when we are in danger, and likewise to haue our workes wrought for vs, to trust in *God*, and not to trust either in our owne wisdom, or in the wisdom, or strength of man, that we shall finde constantly to be the best way.

When *David* abstained from going vp to battell against *Nabal*, when he tooke the counsell of his wife, and when he abstained from putting violent hands vpon *Saul*, you see how *God* wrought it for him: he gaue him *Nabals* wife, he gaue him *Sauls* wines, and his houses, and his Kingdome into his hands; this he got by trusting him. But when men will make their owne wayes, when they will goe about enterprises with their owne wisdom, *In his owne wisdom and strength shall no man bee strong: God* hath said it, and he will make it good vpon all occasions. The conclusion therefore is, if the battaile be not to the strong, nor the race to the swift, &c. *If men of the greatest abilitie are often disappointed of their hopes and ends*, then we should not make flesh our Arme, but trust in *God*, both for safety in danger, and to bring our enterprises to passe. And so much for this point. We now proceede.

*Neither doth man know his time.*

This is added, partly as a second vanity, which *Salomon* saw *under the Sunne*, and partly as a reason

son of the former, For, sayth he, though men be strong, and wise, yet there is a certaine season to doe things in, that they may mistake, which causeth them to faile; *for man knowes not his time:* and from hence he drawes this Consequence, because men know not their times, *therefore they are snared in an euill time*, because they know not the good time, when good actions should be done, therefore euill times come vpon them suddenly, that is, they take them vnawares; and this he illustrates by two Similitudes, *They come vpon them, sayth he, as an euill net comes vpon fishes, and as the snare vpon the fowles.* So that in these three propositions, you shall haue the full meaning of these words; and these therefore we will handle distinctly.

First, that there is a time allotted for every purpose, and to every businesse.

Secondly, that it is very hard to finde out that time.

And thirdly, because men cannot finde this time, but mistake it, therefore euill times come vpon them suddenly, that is, crosses, afflictions, and destruction comes vpon them suddenly, even *as the snare vpon the fowle, and as a net vpon the fishes.* And that this is the meaning of this place, and that these three points are included in it, you may see best by comparing it with another of the like sense, Eccles. 8. 4, 5, 6, 7. *where the word of the King is, there is power, and who shall say so him, what doest thou?* That is, it is a dangerous thing to admonish Princes; who shall say to a Prince,

what

Eccles. 8. 4, 5, 6, 7.

what doest thou, sayth the *Wiseman*? There is a time wherein we may admonish Princes safely, although they be exceeding powerfull, although they haue it in their owne power to take away the *spirit*, &c. as he sayth afterwards, yet there is a time.

*Quest.*  
*Answ.*

But how shall a man know that time?

Saith he, *he that keepes the Commandement, shall know no evil thing, and the heart of the wise shall know the time and the Iudgement*: That is, he shall know when to giue a seasonable admonition to a Prince, or to a great man; for, sayth he, *to every purpose there is a time and a Iudgement*, that is, there is a time and a discretion, (that is the meaning of the word in the original) when any actiō is to be done, there is a certaine exact time; If you go before it, or if you come after it, there is much danger in it, if you hit vpon the iust time, you are like to be successfull in it; for to every purpose, there is a time, and a Iudgement, *because the misery of man is great vpon him*: That is, it is the Lords pleasure to appoint such a certaine time to every purpose, and to every action, that he might discover to men that vanity to which they are subiect, and likewise that he might inflict his Iudgements vpon them; The miserie of man is great vpon him, because every purpose hath a time.

*Quest.*  
*Answ.*

But how shall this be proved?

He proues it by this; for, sayth he, *he knowes not what shall be*; for who can tell him what shall bee? As if he should say, If a man did know this time, he were safe enough, he were free enough

nough from miserie, but since he neither knowes it himselfe, nor is there any that can tell him, therefore the miserie of man is great vpon him. Thus you see that in both these places these three points are included, and these I will run over, and so make vse of them.

First, *there is a certaine time, that God hath allotted to every purpose, and to every businesse; If you take that time, you may succcede in it, if you misse it, it is exceeding dangerous. As you shall see Eccles. 3. To all things there is an appointed time, to every purpose vnder heaven; There is a time to be borne, and a time to die, a time to plant, and a time to plucke up; a time to sleepe, and a time to beale, &c. A time to weepe, and a time to laugh.* All these particulars mentioned by *Salomon*, may be divided into these three ranks; for all naturall actions, as well as those that are voluntary, and done by consultation, there is a time that *God* hath set.

Againe, for all lighter actions, as well as for actions of moment, there is a time.

Againe, for all private actions, as well as for those that are publicke, there is a time, that is, not a time which man in prudence will chuse out, but a time which *God* hath appointed, a time which *God* hath set downe; if a man hit vpon that time which *God* hath allotted, he shall succcede in it, otherwise hee failes. So you see *Acts. 17. 26. Hee hath made of one blood all mankinde to dwell vpon the face of the earth, and hath assigned the times that were ordained before, and the bounds of*

*Propos. 1.*

There is a time allotted to every action.  
*Eccles. 3.*

1

To all naturall actions.

2

For lesse actions.

3

For private actions.

*Acts. 17. 26.*

The changes  
of men Cities  
and Common  
wealths ap-  
pointed by  
God.  
Iob 5. 6.

*Simile.*

Acts. 13. 35.

of their habitations; That is to say, the times of every man, the times for every mans state and condition, the times for the severall changes to which every man, every Common-wealth, and every Citty is subiect, these times God hath assigned, he hath ordained them before, and they are as bounds that cannot be passed. The like you see Iob 14. 5, 6. *Are not his dayes determined, and the number of his moneths with thee, thou hast appointed his bounds that he cannot passe.* (Marke it) As if he should say; There is not a man comes into the world, but God hath appointed him certaine bounds, he cannot passe the number of his moneths; That even as a man deales with an hireling, (for that Similitude he vseth presently after in the next verse,) he agrees with him for such a time; So long you shall worke and no longer; So sayth he, God hath appointed every man so many moneths, so many yeares, he must doe him service, some ten yeares, some twenty yeares some forty yeares: As you see it is said of David, Acts. 13. 35. *when he had served his time by the Counsell of God.* As if he should say; There is an appointed time that David had to do him service in, he did him service as a King. And so in the same Chapter, it is said, *Iohn Baptist, when he had finished his course, &c.* That is; There was a certaine race that he was to run, he could not come short of it, nor he could not go beyond it. So that both to the actions of men, to every purpose, to every action & busines that is done in the life of a man, there is a certaine time appointed, there is a cer-



a certaine time that *God* hath allotted, and as a man obserues this time, so is it better or worse with him.

But before I come to the second, let me shew you the Reasons in a word, why *God* hath appointed these times, *God* hath set these times: That is *God* hath appointed such times for businesses, for every purpose; partly, because they cannot be done in another time: and therefore it is said to be an allotted time; If you take another time, you may labour, and labour in vaine: As you see *Eccles. 3. 9.* after he had said, *there is a time for every purpose*, he addes this, *and what profit hath he that workes of the thing wherein he travels*; As if he should say, If a man misse of these times, what profit is there of his worke, though he travell never so diligently in it, if he misse his time, if he pitch not right vpon his time, *God* workes not with him, there is no concurrence with him, so he labours in vaine.

Secondly, There is an allotted time, because *God* in his providence, in all his workes, he doth, what he doth in measure, in number, he waighes every thing, and makes it beautifull; now every thing is beautifull in its season; out of its season, it is not beautifull. And that is another reason, that hee likewise here renders, verſe 11. *he hath made every thing beautifull in his time*, therefore there is a time allotted to every action, and to every purpose: because if it misse of this time, it is not beautifull, there is a deformity, there is an obliquity in it, the beauty, the preciousnes, and the comelinesse of it, is lost.

Third.

*Reas. 1.*

Things cannot be done in another time.

*Eccles. 3. 9.*

*Reas. 2.*

Things are beautifull in their time.

*Reas. 3.*

It is Gods prerogative to appoint the times

Acts. 1. 7.

*Propos. 2.*

It is hard to find out the time.

The Lord keepeth times secret to himselfe.

I

To teach vs watchfulness.

Thirdly, *God* hath appointed a certaine time, he hath allotted a time to every action, out of his owne royall prerogative, he will not haue men to know the times; but the times must be of his allotting; he hath appointed a time to everything wherein his great soveraignty over the creatures, and over all things appeares; and therefore you shall see, *Acts. 1. 7. It is not for you*, sayth he, *to know the times and seasons*, neither to know them, nor appoint them; for, sayth he, those the *Lord* keepes in his owne power; and therefore it is he that hath allotted a time to every thing. It is he also that concealeth and hideth them from the sonnes of men. And this is the first point; That to every action there is a time appointed.

Secondly, to finde out this time, is exceeding hard, because it is not in the power of any man to know it, except *God* guide him to see it, there are not principles in man, there is not in him sufficiency of wisdom, to finde out the fitnessse of time, except *God* guide him to pitch vpon that time.

Now if the *Lord* were pleased to reveale to men these severall times, allotted to actions, it were an easie thing to finde it out: but he hath kept them to himselfe, and that for these two Causes.

One is, That men might watch; for if men knew the times, they would be loose, and neglect, till the time came; Therefore, sayth he, seeing thou knowest not the time when he will come, whether at night, or at what time of the night, whether

whether at the dawning, or at the Cocke-crow-  
ing, whether at the first watch, or at the second;  
therefore watch: As if he should say, If men knew  
the time certainly, they would sleepe till that  
time, and then they would be awake; but God  
will haue men watch.

Secondly, God hath appointed these times, and  
reserued them to himselfe, that men might learn  
to feare him, that they might learne to keepe a  
continwall dependance vpon him, for if the times  
were in our owne hands, we might mannage our  
businesse with our owne strength, but when they  
are in Gods hands, we know not what *tomorrow*  
*will bring forth*; Therefore *Iames* sayth, *say not,*  
*I will doe such a thing, I will goe to such a place, and*  
*stay there a yeere, and buy and sell*; for saith he, it is  
not in your hands, your life is not in your owne  
hands to effect this businesse. If you doe liue, it is  
not in your hands; and therefore *you ought to say,*  
*if the Lord will.* And therefore to keep men in this  
dependencie vpon him, God hath reserued these  
times vnto himselfe.

The third, and last proposition is, That because  
men misse of these times, therefore *their misery is*  
*great vpon them*, partly, because they do not effect  
the thing they go about, when they misse of their  
time; for the Lord workes not with them, when  
they hit vpon a wrong time; prrtly also because  
they failing in their dutie, not taking the good  
time that God hath appointed, he in his most iust  
iudgement sends vpon them *evill times*, that sud-  
denly come vpon them, *even a snare vpon the birds.*

As

*Reas. 2.*

That men may  
learne to feare  
the Lord, and  
depend vpon  
him.

*Iam. 4.*

*3 Proposit.*

Because men  
misse the time  
they fall into  
miserie.

As you see when birds are feeding quietly & fearing nothing, then an evill snare comes and takes them; So it is with men, when they haue missed their times, when they think they are safest, when they speake peace to themselves; when they thinke that danger is farthest off, *then evill times come suddenly vpon them.* This you shall see best in examples.

*Instances.*  
Of missing the  
right time,  
Gehezi.

*Gehezi*, when he tooke a gift of *Naaman*; The Prophet his Master reproues him in these words; *Gehezi*, sayth he, *is this a time to receive gifts?* As if he should say; To take a gift in it selfe is not a misse; but this is not a time for it: for *Naaman* was but a stranger. Again, he was but a beginner in beleeving, in the true *God*, and therefore to take a gift of him, that was not a time. It was the manner (you know) to bring gifts to the olde Prophets, not for reward of their Prophecies, but for the maintenance of their estate; So *Saul* brought to *Samuel* a gift, and therefore in some cases it might haue beene seasonable, but, sayth he, is this a time to take a gift of such a man, vpon such an occasion, at such a season? And what misery came vpon *Gehezi* for missing his time? Sayth his Master, *The leprosie of Naaman the Assyrian shall cleave to thee*; that misery came vpon him.

*Haggai* 1.

So you shall see *Haggai* 1. The people did a lawfull action, but they missed of the time; Thus saith the Lord of Hosts, *This people say the time is not yet, when the Lords house should be built: Then came the word of the Lord, by the ministerie of the Prophet Haggai, saying, Is it a time for your selues to dwell in* *seeled*

seeded houses, and this house lie waste? Therefore now sayth the Lord of hosts, you haue sowne much, but you haue brought in little, you eate, but you haue not enough, you drink, but you are not filled, you cloath you, but you are not warmed, and he that earneth wages, he puts it into a broken bagge. It was a lawfull thing for them to build houses to dwell in, and enioy, but, sayth he, *is this a time to dwell in your seeded houses?* As if he should say, You haue missed of the time. And what then? You see therefore their misery was great on them; *you haue sowne much, but you bring in little, &c.*

*Jacob*, It was lawfull for him to haue sought the blessing, but, because he missed of the time, you see his misery was great vpon him, how many fore yeares of trauaile had he vnder his vnclē *Laban*? And this was because he missed of his time.

*Jacob.*

On the other side, *Dauid* that did hit vpon his time, *God* promised him a Kingdome, and he stayed his time, you see he had it with good successe, he had it in such a manner, as was fit for him; for he stayed his time.

*Rehoboam* is another example, when he consulted with the olde men; They tolde him, that if he would *serue the people at that time, they should be his servants for ever*; but he followed the counsell of the young men, and you see what fell out vpon this, the missing of his time; for that was the counsell that the olde men gaue him, if thou wilt *serue them at this time, &c.* As if they had said, *Rehoboam*, thou thinkest it will be disadvantage to thee; if thou let the raines loose vpon them, and

*Rehoboam.*

not reſtraine and curbe them in the beginning, but thou miſſeſt of thy time: There is a time for meekneſſe, and a time for roughneſſe; There is a time for clemency, there is a time againe for ſeveritie, but this is not a time for *Rhobam* to uſe ſeveritie, in the beginning of his Raigne, therefore you ſee *his miſerie was great upon him*, he loſt ten Tribes by this meanes.

*Iſraelites.*

So likewiſe, The people of *Iſrael*, when they ſought a King for themſelves, it was lawfull for them to ſeek a King; for *God* had appointed from all eternity *David* to be their King, and if *Saul* had not beene their King, *David* had been King at the ſame ſeaſon that he was; but their error was in the time, they would haue a King, when *Samuel* raigned over them; when *God* was pleaſed to Iudge them by the hand of the Prophets more immediately then by the hand of the King, for he ſayth, that himſelfe ruled over them; and therefore *God* tells them, becauſe they would needes haue a King now, becauſe they would anticipate him (they would haue a King before *God* had appointed them a King) therefore this curſe ſhould goe with their King, hee, ſayth hee, ſhall doe thus and thus to you; *he ſhall take your ſonnes, and put them into his Chariots, hee ſhall take your daughters, and make them Apothecaries, he ſhall take your Vineyards, and your Olive trees.* Thus your King ſhall doe to you, becauſe you haue miſſed your time, your *miſerie ſhall be great upon you.*

The like you ſhall ſee in the Children of *Iſrael*

*Numb*

*Num. 14.* The people might lawfully fight against the *Canaanites*, you know, they were brought forth for that purpose; yet because they missed of their time, they would doe it at that time when they were not appointed, *Moses* tells them if they would needs goe vp, they should fall before their enemies, & accordingly it fell out so; for they missed of their time. I need not runne through more examples, *Iosiah* and *David*, if you lay these two examples together; you shall finde, *David* went not out to warre when he should, and the other went when he should not, and so missed of their times, and you see what misery it brought vpon them: vpon *David* it brought the greatest misery of all other, which was the giving of him vp to such sinnes as that of murther and adultery, that brought all the euill that he suffered afterwards. And *Iosiah*, it cost him his life: for he went out vnseasonably, mistaking the time which *God* had allotted for such an enterprise. So you see now there is a time allotted to every purpose, to every businesse. And it is hard to know it, for *God* keepes it to himselfe, he reveales it when it pleaseth him, he pitcheth one man by his providence by the secret guidance of his spirit, vpon a right time, when another misseth it, I meane not that it is alwayes done in mercy, but in the ordinary disposition of time, to them that know him not: for when a man pitcheth vpon the time, it is he that guides him. Thirdly, because men misse of their time, the miserie is great vpon them, it comes vpon them: that is, some euill times come vpon

*Num. 14.*

*Iosiah.*

*David.*

*Nota,*



vse

Not onely to  
looke to our  
actions, but  
the time of  
them.

Actions not  
done in their  
time haue a de-  
formitie in  
them.

Watch our  
times in the  
things God  
commandeth;  
as  
Admonition.

Thankfulness

them suddenly, it comes vpon them like a snare.

Now briefly, the vse we should make of it, is this, That we be carefull, not onely to doe the actions that belong to our Callings, either our generall Calling, as we are Christians, or our particular Calling, in our ordinary businesse, it is not enough to doe them, but to look narrowly to the time. It is a Rule among Diuines, that an action is not good, except it haue all the Circumstances good. An action may be euill vpon missing any one, therefore the time is an ingredient into the goodnesse of the action, were the action never so good, if the time be missed, it makes the action euill when we doe it out of its season; when we doe it not in its time. As it is said of words, when they are *in season*, they are *beautiful*: So it is true of every action, when it is done in its own season it is beautiful, if it be not, there is some deformity in it, some obliquity, and by consequent, some sinfulness, if it be a morall action, or somewhat that brings euill after it, if it be an action of another nature. Now, the actions wherein we are to looke so narrowly to our times, are of three sorts.

Some are the actions that God hath commanded vs to doe. Wherein, it is not enough for vs to doe the works, but we must obserue the times. To admonish is a good action, and it is commanded vs, but to doe it in an vnseasonable time, either vnseasonably to him that admonisheth, or to him that is admonished, it spoyleth the action. To be thankfull for mercies, and to pay our vowes,

it

it is a good action; but yet if the time be missed, and we giue not thanks in due season, if you pay not your vowes but deferre them, he that deferrs his vow, though the action be good in it selfe, yet if the time be missed, he provokes *God* to anger, and sinnes against him. It is a lawfull thing for vs, to doe the works of our Calling, and to do them diligently, yet if we doe them vnseasonably, and inroach vpon the time allotted to prayer, wherein, we ought to renew our repentance, and to set our hearts straight, and right before *God*, now it is not done in season, it displeaseth *God*, it is an action done out of its time. To mourne, and reioyce, are both good actions, but if they be done out of their season, they are both exceeding evill, and sinfull: We see how carefully *Nehemiah* tels them, they should not haue mourned; for, (sayth he) this is a time of reioicing, for this time to reioyce, (it is your strength) *for the ioy of the Lord is your strength*; therefore now weepe not, mourne not, but reioyce. Again, at another time, to reioyce, is as great a sinne, as then to mourne, as we see *Isa. 22. 12, 13*. When the *Lord* calls to mourning if now you giue your selues to *killing of sheepe, and slaying of oxen, &c.* Your sinne shall not be purged from you til you die. I need not giue you instances in this case. These are one sort of actions. All the duties of our Calling must be done in season.

The second sort of actions, that we are to obserue this time in, they are such as belong to others, that tend to the good of others, the good

Vowes.

Workes of our calling.

Mourning and reioicing.

*Isa. 22. 12, 13.*

Watch opportunities in actions that concerne others.

By speaking  
for them.

By relieving  
of them.

of the Church, the good of the Common-wealth the good of particular men; There is a time when (it may be) a mans voice, or suffrage would haue turned the scale of a businesse, that concerned much the Common-wealth, or the society where he liues: but when that opportunity is past, it can be recalled no more. There is a time when a mans speaking may doe much good, and his silence is sinfull; and doth much hurt, by the losse it brings. Such times and seasons are to be observed, such opportunities there be. There is an opportunity of preventing a mischiefe to a Common-wealth, or to a Kingdome, when we neglect that opportunity, it causeth *the miserie of man to be great vpon him*, as we heard before. So for particular Cases; There is a time, and a season, and an opportunity of comforting the bowells of the Saints, of relieving and enter-teining strangers, of doing good to parents, of educating and bringing to God children and servants, such as are committed to our charge; This is but a short time, and opportunity, which when it is past, can be recalled no more. The missing of these times and opportunities, is that which *causeth the miserie of man to be great vpon him*. You know, at the day of Iudgement, because men did not such, and such actions, because they lost their opportunity, they did not visit the prisoners, they did not cloath the naked, nor feede the hungry, therefore, this eternall miserie falls vpon them; Much more temporall miseries, vpon a man, a Kingdome, or a King.

The

The last sort of actions wherein we are to observe a time, they are such as belong to our owne safetie; There is a time that if a man speake, *hee makes himselfe a prey* to the wrath of men. And therefore *the prudent*, at such a time *shall keepe silence*, sayth *Amos*. And there is a time wherein if a man doe not speake, he makes himselfe a prey to the wrath of *God*. And not to hit vpon a right season in such an action of speaking and shewing himselfe, or not doing it, it brings miserie either from *God*, or man.

*There is a time for a man to giue and to spend; and a time againe, for him to spare and gather;* if he misse of this time, if he will not giue when hee ought, if he spare when he ought to giue, it brings a miserie vpon him, he shall be a looser by it.

In all particular actions, oftentimes *God* opens a doore to vs of advantage to our selues, to our children, to those that depend vpon vs, if it be taken. You haue the opportunity, if you stay till it be shut vp againe, there is a miserie that followes it, it is a thing that concernes your owne safety, but these are but lesser matters. There are times of greater Consequence then these.

There is a time when *God* offers grace to a man. Now to refuse it, to misse of that time, *is causeth the misery to be great*, yea to be eternall vpon him: *Luk. 19. 42.* *Oh Ierusalem, if thou haddest knowne the things belonging to thy peace in this thy day, but now they are hid from thine eyes;* As if he should say, This is the time *Ierusalem*, when if thou wilt take the offer, thou mayest, if thou didst know thy

H b 4

time,

3

Watch in actions concerning our owne safety.

Speaking for God.

Sparing and giving.

Entertaining offers of grace.

Luk. 19. 42.

time, if *God* would reveale it to thee, thou shouldest be safe enough, thou mightest escape this miserie, but *God* hath hid it, that thou seest not this time, therefore thou and thy children shall perish.

Making our-  
lection sure,

*Thou shalt see an example of them in Saul, and in the people of Israel; Saul had a time to make sure the Kingdome to himselfe, & the Kingdome of heaven to himselfe, but because he lost his time God would give him no more, he had opportunity no longer; but it was cut off from him. You know he lost the Kingdome, by not staying the time that Samuel appointed him, he stayed to the very point of the time; but he stayed it not out. The seaventh day Samuel came according to his promise; but he thought he wold not have come because he stayed so late, but this was the losse of the*

Sauls miserie  
for missing his  
time.

The time of a mans health, and of his peace, of his life, quiet, and rest, is the time of making sure his Election, a time of *growing in grace and knowledge*, and of *growing rich in good workes*. He whose eyes *God* opens to see this time he makes vse of it, he layes out those talents he hath to such a purpose, but when *God* hides it from a man, it is his vndoing, *an evill time*, the time of death comes suddenly upon him, as a snare upon the fowle.

The time of youth, the time of education, is the seede-time of our life after; he whom *God* hath enlightened to see this time, and to consider it, he is not negligent in it, he layes vp the ground and foundation of his future life in it. Such like times there be.

✦ You shall see an example of them in *Saul*, and in the people of *Israel*; *Saul* had a time to make sure the Kingdome to himselfe, & the Kingdome of heaven to himselfe, but because he lost his time *God* would give him no more, he had opportunity no longer; but it was cut off from him. You know he lost the Kingdome, by not staying the time that *Samuel* appointed him, he stayed to the very point of the time; but he stayed it not out. The seaventh day *Samuel* came according to his promise; but he thought he wold not have come because he stayed so late, but this was the losse of the

the Kingdome to him. *God* intimates thus much to him there, that if he had discerned his time, he might haue saved his Kingdome; but because he did not see it, that miserie came vpon him, he lost the Kingdome from himselfe, and from his posterity for ever.

The *Jewes* likewise, there was a time when *God* would haue received them, and averted that fearful Iudgement that came vpon the whole Nation, when they were carried away captiue; but when they had passed that time, we see *God* is resolved to destroy them; there is no more hope then, *Ierem. 11. 14. Thou shalt not pray for this people, I will not heare their cry in the day of their trouble:* Thou shalt not pray for them, thou shalt not lift vp a cry, a prayer for them. It is twice repeated, because the *Lord* was resolved, the time was past, and they saw it not, *therefore their miserie was great.*

*Ier. 11. 14.*

But you will say to me, (to conclude with that) How shall a man doe to know that time, to know the time, and the season, that *God* hath allotted to every action, since it is of so much moment; and the missing of it brings so much miserie vpon men?

*Quest.*

I will runne through some directions very briefly: Consider, what the cause is, that men misse of their time, and you shall find by that the meanes how to finde it out. The cause why men misse, it is,

First, Inability to discerne, man himselfe knowes it not, and no man else can tell it him.

So

*Ans.*

How to know the time that *God* hath allotted to actions. The causes of missing the time.

I  
Vnability to know it.

So then it is in *Gods* owne power to reveale it. Therefore to finde out this time, let a man doe these two things, to haue ability to discerne the times.

Directions to  
finde it.

I  
Not leane to  
our owne  
wisdom.

Prov. 3. 5.

First, let him not leane to his owne wisdom, but trust in *God*; that is, let him goe and aske counsell of *God*: Even as *David* did, *Shall I goe up to Hebron, or shall I not?* So in all such doubtfull Cases goe to *God*, shall I doe such a thing, or shall I not? Shall I doe it in such a season, or shall I stay another? Wee see what *Salomon* sayth, *Prov. 3. 5. Trust in the Lord with all thy heart, and leane not to thine owne wisdom, in all thy wayes acknowledge him, and he shall direct thy way.* The meaning is this, let a man in his heart rest vpon *God*, and trust in him, and say thus to him, *Lord*, I confesse, I know not the times, I know not whether this be a fit season, or another, *Lord*, I leane on thee, I beseech thee discover the times to me. When the heart indeede rests on him, there is a promise, *Trust in the Lord with all thy heart*, (that is) *trust in him in good earnest, and he shall direct thy way*: That is, there shall be a secret guidance from his spirit, that shall pitch thee vpon a right time; There shall a secret thought come in thy heart, (which shall be as if a man stode behinde thee) that shall whisper to thee, and say, *this is the way*, this is the time, turne this way, and not that; So *God* directs vs, if we trust in him, and rest on him; If we goe to him, and pray him, and beseech him to guide vs.

2  
Walk in Gods  
wayes.

Secondly, it is not enough onely to pray to him,



him, but there is another thing added to it, to *walke in his wayes*, not to steppe out of his wayes, but to keepe the Comandements, when we haue any businesse to doe, goe to the straight path, step not out to any inordinate course, but keepe the Commandements, and the Commandements will keepe thee: This you shall finde *Eccles. 8. 5. He that keepes the Commandement, shall know no euill thing, and the heart of the wise shall know the time, and the Iudgement; for to every purpose there is a time and a Iudgement.* You see, though it be very hard to find, and a man knowes it not of himselfe, nor can any tell him, yet this promise is made, *be that keepes the Commandement, and the heart of the wise, that is, the godly man, he shall know the time, & the Iudgement.* It is a sure rule; If we be obedient to Christ as a King, we shall finde him to be to vs as a Prophet; If you will resigne vp your selues to keep his Commandements, that propheticall office of his, (which is to guide vs in the way,) he will performe to vs. So I take that place to be vnderstood, *Acts. 2. I will powre out my spirit vpon all flesh, and your young men shall see visions, and your olde men shall dreame dreames, &c.* It begun to be fulfilled in that extraordinary gift of Prophesie that was powred vpon the Apostles, but yet, saith he, *I will powre it vpon all flesh; that is, it shall be such a spirit, as shall teach you to see those mysteries that were hid from the beginning of the world. and such a spirit, as shall guide you, and direct you, it shall teach you what you ought to doe, what way you ought to choose.* This, I say, the

Christ teacheth those as Prophet that are subiect to him as a King.

Act. 2.

the Lord will doe, if wee walke in his wayes. If wee will be stepping out of of his wayes, wee shall get many knockes, and many falls too, many troubles, many afflictions shall sticke by vs, while we liue. You know the Children of *Israel* went not a foote, but as they were guided by the Cloud.

*Jacob*, in his Journey would neither goe to *Laban* without warrant, nor come from him without it. *David*, in all that he did, he asked counsell of the Lord; shall I stay in such a Citty, or shall I not stay? Shall I goe vp to warre to such a place, or shall I not goe? (As I said before) *shall I goe vp to Hebron, or shall I not goe at this time?* This walking in the wayes of God, is that which the promise is made vnto. You shall find *Psal. 25. 12.* *What man is he that feares the Lord? Him will hee teach the way that he shall choose:* As the promise is made to trusting in him; for then he will direct him in his wayes: So, *what man is hee that feares the Lord, and keepe his Commandements? Him will he teach the wayes that he should choose.* And this is the first direction. The first cause why men misse, is, Inability to discerne the time, and the season; therefore let them take this Course, and God will reueale it to them.

*Psal. 25. 12.*

2. Cause.  
Of missing the  
time.  
Passions and  
distempers.

A second Cause why men misse of these times, that God hath allotted to every action, & purpose, is, some passion, and distemper, to which they are subiect; for passion causeth indiscretion, in the ordinary course of things; you see, passion makes a man misse of his time, it makes a man doe things

vnseasonably; whereas were the heart quiet, the iudgement would be cleare too, to see what were fit and what vnfit.

As it is in the common Converse with men; So it is in these great actions, to choose the time that God hath allotted to euery action; and purpose. If there be any carnall, worldly, sinfull distemper in the heart, you are apt to misse of the time; for every passion and distemper is like drunkennesse, it casts a man asleepe. Now, he that obserues the times, must watch, and watch diligently, and a man that is distempered, is not fit to watch, and to obserue. And therefore Christ saith *Luke. 21. 34. Take heede that your hearts bee not overcharged with surfeiting and drunkennes, and the cares of this world, lest that day come vpon you at vnawares*: As if he should say, The reason why you misse of the times, why that *great day* comes vpon you vnawares, why you doe not that duty that you ought within the compasse of the time that God hath appointed; it comes from hence, some excesse in the vse of lawfull Comforts: So you haue two Causes given there,


Either, when men inebriate themselues too much with the present Comforts of this world, when they exceed in them, when they take more then they ought, though the things in themselves be lawfull.


Or secondly, They take so much care for worldly things, that it breeds a distemper in them; that is, it distracts their minds, for by that a man may know when his cares are inordinate, when they breede

Passion like  
drunkennesse.

Luk. 21. 34.

How to know  
when cares are  
inordinate.

 breed distractions in the minde: as we see in *Martha*, *Christ* found not fault, because she was carefull to provide: but because her care went so farre that it troubled her, that she could not attend vpon spirituall duties, there was the fault, *Marthaes thoughts were troubled about many things*, when such distempers grow on vs, it causeth vs to misse the time. If we would then keepe our times, if we would know the times allotted vs, take heede of excesse, take heede we affect not too much outward comforts, that our hearts be not too much set vpon any outward blessings, be it what it will be.

 Take heede againe, that we take not too much care for any thing, that we minde not too intently worldly busineses, they will cause vs to misse our times. This is the second Cause.

Thirdly, to do impertinent things, is that which causeth men to misse the time, that is allotted to every purpose, and to every busines. When a man is occupied about things that he ought not, he missed doing of those busineses that he ought to doe. Therefore *1 Cor. 7.* The Apostle giues this Rule, sayth he, whatsoeuer you haue to do, if you be to *buy*, doe it *as if you bought not*, if you be to *marry*, doe it *as if you did it not*: And generally use this world as if you used it not: That is, All the actions belonging to this world, be not too much occupied about such impertinent things as they be. Impertinent things to the maine businesse for which you came into the world, *for I would haue*

*you*

3. Cause.  
Doing impertinent things.

1 Cor. 7.

Worldly matters impertinent in comparison of heauen.

you, sayth he, *without care, for he that is unmarried cares for the things of the Lord, and I would haue you cleaue to the Lord without separation.* The meaning is this: The reason why men misse their times that God hath appointed them, is, because men are too intent vpon impertinent things, which interrupts their care to serue the Lord. And therefore we are to passe by them, and not to put our full intention to every worldly businesse, but reserue the maine intention of our thoughts for *the things of the spirit*, for not to take care over-much care for them is that which will make vs carefull to doe things in their time.

The next impediment is selfe-Confidence, when a man trusts himselfe, and will be his owne Counsellour: And therefore the way to hit of a right time is, to take Counsell with others; *In the multitude of Counsellours there is peace.*

Lastly, The cause of the missing of the time, is, negligence, when men are idle, slacke, and indiligent in doing those things that belong to them, that is the Cause of missing their time. And therefore you haue that Counsel in the words next before the text (since the time is short, there is but a day for you to worke in, and the night comes when no man can work) that is, *in the graue, there is neither worke nor inuention, &c.* And therefore doe with all thy might that which thou hast to doe. The doing what we haue to doe with all our might, and with all our diligence, is that which quickens

4 Cause.

Selfe-confidence

5. Cause.

Negligence

vs,

vs, and keepes our hearts in a holy preparation to  
take the times, and not to over-sleepe and o-  
ver-passe them. These things I should  
haue enlarged, but I had rather  
shorten them thus, then  
holde you longer,  
&c.

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FINIS.

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# THE TABLE.

A.	Pag.	Pag.
<i>Abide.</i>		
<b>W</b> Here sinne abides in the heart, it is vnfound. 222		<i>Afflictions</i> the execution of the law. 394
<b>A B R A H A M.</b>		<i>Afflictions</i> not effectuall without the spi- rit of bondage. 395
The tryall of <i>Abrahams</i> faith. 357		See <i>scandall.</i>
The ground of <i>Abrahams</i> faith. 359		<i>All-sufficient, All-sufficiency.</i>
Child of <i>Abraham</i> , what. 388		<i>All-sufficiency</i> of God, wherein it con- sists. 3
The Gentiles receiue the promise in <i>Abraham</i> , how. <i>ibid.</i>		The doubting of Gods <i>All sufficiency</i> , the cause of our vneuenesse. 4
<i>Actions.</i>		God is <i>All-sufficient</i> . 27
The meanest <i>action</i> of our life must not be neglected. 183		Gods <i>All-sufficiency</i> in himselfe in fixe things. 38
No man to bee iudge by a particular <i>action</i> . 210		Difference betweene <i>All-sufficiency</i> in God and the creature. <i>ibid.</i>
See <i>step.</i>		The <i>All-sufficiency</i> of God to vs. 42
<i>Accident.</i>		Tryals of our trusting Gods <i>All-suffi- ency</i> . 94. 163
Sudden <i>accidents</i> disappoint men of their ends. 571		A signe of doubting of Gods <i>All-suffi- ency</i> . 97
<i>Aduersity.</i>		Gods <i>All sufficiency</i> to forgiue sin. 109
<i>Aduersity</i> is not truely euill. 551		Gods <i>All-sufficiency</i> to sanctifie vs. 117
<i>Affections.</i>		Gods <i>All-sufficiency</i> to prouide outward things. 116
The Lord guideth the <i>affections</i> . 60		To belecue Gods <i>All-sufficiency</i> needfull in difficulties. 172
<i>Affections</i> pitched on the creature, what it discouers. 163		An exhortation to belecue Gods <i>All- sufficiency</i> . 176
The <i>affections</i> of man inconstant. 586		It is a hard thing to bee perswaded of Gods <i>All-sufficiency</i> . 483
Instances of the inconstancy of <i>affe- ctions</i> . 587		How God dispenseth his <i>All-sufficiency</i> . 501
<i>Afflictions, Afflicted.</i>		See <i>providence, perfect selfe loue.</i>
Gods children <i>afflicted</i> , when the wic- ked flourish, why. 82		<i>I i Allow.</i>
<i>Afflictions</i> nurture Gods children. 83		



# THE TABLE.

*Allow.*  
A godly man *alloweth* himselfe in no sinne. 253

*Amend, see Heart.*

*Apostacy.*  
The ground of *apostacy*. 22

*Armie.*  
All the Creatures are Gods *Armies*. 54

*Assurance.*  
Draw neere with full *assurance*, why 472

*Attributes.*  
The *attributes* of God are for the good of his children. 78

We thinke of Gods *attributes* comparatively. 111

A perfect heart seeth God in his *attributes*. 314

By what meanes wee haue interest in Gods *attributes*. 332

*Aime.*  
An vnfound man *aimeth* not at God, but himselfe. 260

See *upright, end, degree, vnfound.*

**B.**

*Bad.*  
All things come alike to good and *bad* in this life. 529

*Blessednesse.*  
*Blessednesse* of God, wherein it consists. 541

*Blessing.*  
Gods  *blessings* tarry not long with euill men. 154

To take comfort of Gods  *blessings*, better then to heape vp. 155

All  *blessings* in Christ. 354

*See outward.*  
*Blood.*  
*Blood* of Christ hath a double power 350

The Couenant confirmed in the  *blood* of Christ. 368

The testimony of the  *blood* of Christ. 396

*Boast, boasting.*  
*Boasting* excluded by faith. 366  
Not to *boast* of outward things, 573  
Men often *boast* of that which is their ruine. 577

*Bold.*  
None can be *bold* with God in misery, but his children 401  
None are *bold* with God in afflictions, but Saints. 403  
No *boldnesse* with GOD in our owne name. 505

*Bondage.*  
The spirit of  *bondage* goes before receiving of the spirit. 394  
The Law doth not worke without the spirit of  *bondage*. *ibid.*  
The spirit of  *bondage* makes afflictions effectually. 395  
The spirit of  *bondage* teacheth to know Christs loue. *ibid.*

The spirit of  *bondage* in a differēt measure on men, and why. 396  
He that neuer had the spirit of  *bondage*, hath not the spirit of adoption. 407  
The spirit of  *bondage*, how to know we haue had it. 409  
The spirit of  *bondage* sent to preuent sinnes to come. 410  
The spirit of  *bondage* returnes not after conuersion. 425  
The spirit of  *bondage*, what. 426

*Breadth, see wayes.*  
*Build.*  
The Word  *builds* vp Christians. 449

*Cares.*

# THE TABLE.

<p style="text-align: center;"><b>C.</b></p>	<p>We should not be dismayed at the troubles of the Church 98, 143</p>
<p style="text-align: center;"><i>Cares.</i></p> <p>Cares, How to know when they are inordinate. 609</p>	<p style="text-align: center;"><i>Circumcise.</i></p> <p>Circumcision inward, what. 369</p> <p>Saving knowledge <i>circumcise</i> the heart. 427</p>
<p style="text-align: center;"><i>Casuall.</i></p> <p>The providence of GOD in casual things. 161</p> <p>God effects things by casual things, why. 162</p> <p>See providence.</p>	<p style="text-align: center;"><i>Command.</i></p> <p>Gods Commands not impossible. 216</p> <p>Integrity of the Commandement, what. 230</p> <p>Gods Commands should be kept exactly for three reasons. 241</p>
<p style="text-align: center;"><i>Ceremonies.</i></p> <p>The Ceremonies of the Jewes clothed the Covenant of Grace. 384</p>	<p>Nothing moves a perfect man, but Gods Command. 287</p> <p>Gods Command ioyned with our owne respects often. 291</p>
<p style="text-align: center;"><i>Change.</i></p> <p>Sinne hath made a great change in the world. 558</p> <p>God hath appointed changes to men. 569</p>	<p>How to know when Gods Command mooveth to actions. 292</p> <p>How to know when his Command mooveth vs principally. 294</p>
<p>Changes of Cities, men, Commonwealths. 592</p>	<p>Enmity betwene a carnall heart and Gods Command. 334, 358</p>
<p style="text-align: center;"><i>Chuse Choice.</i></p> <p>Chusing in Gods wayes a note of vnsoundnesse. 305.</p> <p>An ill choice to lose heauen for the creature. 560</p>	<p style="text-align: center;"><i>Comfort.</i></p> <p>Whence comfort ariseth. 56</p> <p>What makes men liue without comfort. 58</p> <p>How to guide our comfort. 61</p>
<p style="text-align: center;"><i>Christ.</i></p> <p>Offices of <i>Christ</i> communicated to euery Christian. 355</p> <p>All promises accomplished in <i>Christ</i>. Promises made to <i>Christ</i>, what. 387</p>	<p>God conueyes comfort by the creatures. 71, 153.</p> <p>God comforts extraordinarily when meanes faile. 72</p> <p>God communicates comfort to the Saints. 74</p>
<p>How to know whether we be in <i>Christ</i> or not. 392</p> <p>Men come not vnto <i>Christ</i>, till other meanes faile. 408</p>	<p>Different comfort in the creatures. 75</p> <p>The comfort of Christians springing. 83</p> <p>God giues not alway comfort according to the meanes. 93</p>
<p>Wee must not come to God without <i>Christ</i>. 503</p> <p>When we doubt of forgiveness, wee forget <i>Christ</i>. 114</p>	<p>Comfort from outward things vnertaine. 152</p> <p>Comfort not sowed in the creature by God. 566</p>
<p style="text-align: center;"><i>Church.</i></p> <p>The miseries of the Church resembled. 99</p>	<p style="text-align: center;"><i>Counsell see GOD.</i></p> <p style="text-align: center;"><i>Covenant.</i></p> <p>Gods Covenant to make vs faithfull. 91</p>
	<p style="text-align: right;">112 An</p>

# THE TABLE.

An exhortation to enter into <i>Covenant</i>	107	wee might be <i>confident</i> .	500
with God.	373	Wee must come to God with <i>confidence</i>	502
The parts of the <i>Covenant</i> .	217	through Christ.	576
The <i>Covenant</i> mutuall.	317	God delights to crosse men in carnall	584
God enters into <i>Covenant</i> with all that	ibid.	<i>confidence</i> for 3 reasons.	611
are faithfull.	389	<i>Confidence</i> in our selues makes things	
<i>Covenant</i> twofold.	390. 405	succeede ill.	
The condition of both <i>Covenants</i> .	393	<i>Confidence</i> in our selues makes vs misse	
A threefold difference betweene the	398	the right time.	
two <i>Covenants</i> .	351	<i>Conversion</i> .	
Wee haue interest in all Gods attri-	354	How <i>conversion</i> is wrought,	277
butes by the <i>Covenant</i> .	367	<i>Condition</i> .	
<i>Covenant</i> of Grace hard to vnfold.	389	Nothing but faith can bee the <i>condition</i>	
The <i>Covenant</i> made with Abraham.	405	of the <i>Covenant</i> .	363
The <i>Covenant</i> confirmed by 4. things.	480	We should try in what <i>condition</i> of men	508
Repentance and Faith a part of Gods		we are.	
<i>Covenant</i> , and ours too.		See <i>faith</i> .	
How to know whether we be in the <i>Covenant</i> .		<i>Corruption, see Relapse.</i>	
An euidence of being in the <i>Covenant</i> .		<i>Course</i> .	
When a man may be said to enter into		The constant <i>course</i> of a man comes	
the <i>Covenant</i> .		from inward principles.	211
<i>Covenant</i> , when it is broken,	458, 460	A constant <i>course</i> in sinne, a signe of	
What it is that makes the <i>Covenant</i> .	458	breaking the <i>Covenant</i> .	464
Instances of breaking the <i>Covenant</i> .	465	<i>Crooked, see Heart.</i>	
The misery of those that are not in the		<i>Creature</i> .	
<i>Covenant</i> .	480	The excellency of the <i>creature</i> borrow-	
See Goodnesse, <i>spirit, life, leue.</i>		ed.	27
<i>Content</i> .		The comfort in the <i>creature</i> .	28
Christians should be <i>content</i> with meane		The power of the <i>creature</i> from God.	31
place.	131	The <i>creature</i> cannot helpe to eternall	
Beleeuing of GODS All-sufficiency	163	happinesse.	34
breedes <i>content</i> .	170	The <i>creatures</i> Gods seruants.	33
To be <i>content</i> with Gods prouision for		The <i>creature</i> helpes but in particular	
vs.		things.	34
See GOD.		The <i>creatures</i> Gods instruments.	35
<i>Continue</i> .		There is not sufficiency in the <i>creature</i> ,	
Why good men <i>continue</i> not in the euill		proued by many things.	44. 135
they doe, nor euill men in the good	212	The <i>creature</i> at Gods disposing.	48
they doe.		The <i>creature</i> , though present, helpes	
<i>Confidence</i> .		not of it selfe.	56
All things are put in Christs hands, that		Wee know not the emptinesse of the	
		<i>creature</i> .	61
		The <i>creature</i> can doe but little compara-	
		tively.	66

# THE TABLE.

The creature what it is without God 72  
 The creature cannot amend that which  
 is amisse. 145  
 Two things acknowledged in the crea-  
 ture. 155  
 The creature hath power to hurt wicked  
 men. 481  
 The creature cannot hurt the Saints 466  
 The creature ignorant. 566  
 The creature weak. *ibid.*  
 See *cause*.

## Crucified.

Faith seizeth on Christ crucified. 471

## Curse.

A curse vpon the creature. 45  
 Sinne the cause of euery curse. 559

## D.

### Damnation.

A Christian his journey trauaileth from  
*damnation*. 186

### Dealing, see Vnsound.

### Death.

The Law is the ministracion of death,  
 how. 319  
 See *hypocrite*. 224: 391:

### Deceiue.

To deceiue a mans selfe, the greatest  
 folly. 509

### Degree.

A Christian aymes at the highest degree  
 of holinesse. 259

### Delight.

The delight of a Christian is in God. 461

### Desire.

Desire of the soule double. 127  
 Desires euill, to be purged, not satisfied. 128  
 Desires euill when they bee satisfied, a  
 signe of Gods wrath. *ibid.*  
 That which we desire not alwaies good  
 for vs. 129

## Diuide, Diuision.

*Diuision* breedes dissolution. 160  
 The intention diuided doth things re-  
 missely. 279  
 All men diuided into two rankes. 507  
 God & the Deuill diuide the world. *ibid.*

## Denices, see G O D.

### Difference.

Difference in Christians whence it is 452

### Difficult.

Duties difficult cannot be done without  
 beleeuing God. All sufficiency. 172

### Diligent.

What makes a Christian diligent. 296

### Dismayed, see Church.

### Disappoint.

Men of greatest ability often disappoint-  
 ed. 265

### Diuell.

The first sin of the Diuell, what. 9  
 See *diuide*.

### Double, see Heart.

### Doubting.

Instances of doubting in difficult cases. 17

### Drunkennesse, see Passion.

### Dutie.

Some men perform no duties to God. 6  
 Duties performed remissely. *ibid.*  
 Christians ready to good duties. 433  
 Duties may be performed outwardly by  
 wicked men. 520  
 Duties difficult, what required to per-  
 forme them. 172

## E.

### Ease.

The wayes of GOD easie to a renewed  
 heart. 118

# THE TABLE.

<i>Election.</i>		Aduersity not truly euill.	551
God vscth a liberty in <i>election.</i>	532	<i>Equall.</i>	
<i>Element.</i>		Gods Cōmand of seeking him <i>equall.</i>	47
Holines the <i>element</i> of a Christian.	293	<i>Eye.</i>	
<i>Empty.</i>		The lusts of the eye.	418
When a thing is said to be <i>empty.</i>	61	<b>F.</b>	
See <i>creature.</i>		<i>Faith.</i>	
<i>Enemy.</i>		<i>Faith</i> , the nature of it.	12
Spirituall and temporall <i>enemies</i> subdued by Christ as King.	380	<i>Faith</i> vs perfect worke.	303
<i>End.</i>		<i>Faith</i> in the promises purge the heart.	360
Hell the <i>end</i> of euill mens course.	188	<i>Faith</i> the condition of the Couenant.	357
How far it is needfull to thinke of the <i>end</i> in euery step of our life.	196	<i>Faith</i> drawes other graces, how.	362.
<i>End</i> of godly and wicked.	546, 547	<i>Faith</i> makes the promise to vs.	364
<i>Enmity.</i>		<i>Faith</i> best answeres the Couenant <i>ibid.</i>	
<i>Enmity</i> betweene a carnall heart and Gods Command.	334 344	<i>Faith</i> receiues the Couenant as a gift.	365
The first Couenant breeds <i>enmity.</i>	318	<i>Faith</i> , how to know it is true.	391
<i>Euent.</i>		True <i>faith</i> is operative.	<i>ibid.</i>
Gods hand must be seene in <i>euents.</i>	95	<i>Faith</i> , as it receiueh, is alike in all.	415
Looking to <i>euents</i> in doing duties, an euill signe.	170	See <i>crucifixe, holinesse, life, righteous:</i>	
<i>Euents</i> hid from men.	536	<i>Faithfull.</i>	
<i>Euents</i> not disposed according to mens strength or weaknesse.	554	<i>Faithfulness</i> accepted in mean things.	432
<i>Euents</i> not alway according to naturall strength or weaknesse.	556	Nothing ours in vsing Gods blessings, but our <i>faithfulnessse.</i>	133
<i>Execution.</i>		God enters into Couenant with the <i>faithfull.</i>	317
The execution of wicked men deferred.	548	See Couenant.	
<i>Excelled, Excellency.</i>		<i>Fall.</i>	
Excellency different in God and the creature.	73	The Saints gaine by their <i>falls.</i>	250
Salomon excelled in two things.	146	<i>Family.</i>	
<i>Exalt.</i>		The World Gods <i>Family.</i>	80
Instances of men <i>exalting</i> themselves.	283	<i>Faamour.</i>	
Of men <i>exalting</i> God.	<i>ibid.</i>	Nothing can make vs happy without Gods <i>fauour.</i>	85
<i>Euill.</i>		We were better want, then haue things without Gods <i>fauour.</i>	130
Gods All-sufficieny to keepe vs from euill.	42	<i>Fear.</i>	
		<i>Fear</i> vs vaine draw vs from God.	14
		<i>Fear</i> double.	116
		Duties performed out of <i>fear.</i>	412
		He that <i>fear</i> eth, will not meddle with things	

# THE TABLE.

things doubtfull. 525

He that *fearth*, will shun occasions. 526

He that *fearth* sinne, feareth constantly. *ibid.*

Why *fear* of sinne in many lasteth not. 527

He that *fearth* sin most, feareth other things least. 528

*Fear* of man whence it is. 529

Euent hid from men, that they may *fear* God. 595

*Fetters*, see *Lusts*.

*Fit*.

Holy men doe not dye till they be *fit*. 550

*Flesh*.

*Flesh*, the lusts of it. 430

*Flourish*, see *Afflicted*.

*Folly*.

*Folly* the vanity. 148

What *folly* is. 151

*Follow*.

Wicked men may *follow* God for a time. 304

*Forgive*.

*Forgiveness* of sins hard to beleue. 109

God *forgives* without comparison. 110

*Forgiveness* of sinnes a matter of power. 112

How to get assurance of *forgiveness*. 333

We should beleue *forgiveness*, though we find sinne and emptinesse in our selues. 114

Assurance of *forgiveness* breeds not carelesnesse. 115

*Forgiveness* of sinne a part of the Covenant. 374

See *Assistency*.

*Force*.

Wicked men come to God by *force*. 403

See *GOD*.

*Free*, see *Service*.

*Forward*, see *Impurity*.

*Fulnesse*.

There is a *fulnesse* in God. 159

Why there is a *fulnesse* in Christ. 304

*G*.

*Gain*.

The Saints *gain* by their slips. 150

*Gifts*.

God dispenseth his *gifts* differently. 132

*Glory*.

A Christian trauelleth to *glory*. 134

Good men carefull to giue *GOD* his *glory*. 356

God will not lose his *glory*. 142

When God hath most *glory* of his deliu-  
erances. 578

*GOD*.

*GOD*, why men turne from him. 17

*GOD*, the way to magnifie him. 26

*GOD* must be seene in that men doe  
to vs. 49

*GOD* rules the deuises of men. 52

*GOD* his Counsell firme. 53

*GOD*, we cannot looke for too much  
from him. 63

*GOD*, we should be content with him  
alone. 67

*GOD*, his presence supplies all wants. 75

*GOD*, all comfort in the creature from  
him. 76

*GOD* must be looked to in our wayes. 84

*GOD*, no strength can preuaile against  
him. 100

*GOD* seene in his greatnes, makes o-  
ther things appeare little. 101

*GOD*, all outward things are his. 126

*GOD*, 2. things draw vs from him. 127

*GOD* not sought for himselfe of vn-  
sound men. 128

*GOD*.

# THE TABLE.

GOD exalted by a sincere heart. 281  
 GOD, when hee is cast away by a man. 466

See Creature, delight, fulnesse, follow.  
*Good, Goodnesse.*

Good, the Author of it only God. 29  
 Gods all sufficiency to fill vs with good. 43

The creature can doe neither hurt nor  
 good. 46, 65

Gods Command for mans good 3. in-  
 stanced in. 105

Goodnesse of God to make a Couenant  
 with man. 330

Wee looke vpon the promises of God,  
 as good. 412

Goodnesse of a man wherein it consists.  
 510

Tree good. *ibid.*

Fruit good. 511

Readinesse to good. 512

Practise to good. *ibid.*

Prosperity not truly good. 551

See bad, desire.

## Grace.

Grace cannot be left as an inheritance. 153

Grace is that a Christian trauellet v-  
 to. 124

Grace powerfully communicated by  
 Christ. 214

Grace, wicked men may doe much with  
 out it. 303

Grace, men should be valued by it. 337

Grace increased by knowledge. 445

Grace whence the want of it is. 446

See interruption.

## Griefe.

Griefe, whence it riseth. 63

*Greatnesse, see G O D.*

## Guiding.

A perfect heart lookes to God guiding  
 it. 315

## Guilt.

To bee washed from the *guilt* of sinne,  
 what. 515

## H.

### Halting.

Halting double. 198

Halting, the cause of it, *ibid.*

### Hand.

All things in Gods hands. 498

All things in the hands of the Mediator,  
 how. 499

Hand of God, when it is seene most. 578

### Happinesse.

Happinesse desired by euery man. 9

Happinesse, the creature cannot helpe to  
 it. 34

See saour.

### Hating, Hatred.

Hating of sinne a signe of purity. 517

Hatred or loue not knowne by outward  
 things. 551

*Heape, see Blessing.*

*Hell, see End.*

*Helpe, see Creature.*

### Heart.

Heart, how to keepe it perfect. 23

Heart of a Christian proportionable to  
 the command. 217

Heart vndeund, what. 223

Heart single and double. 225

Heart perfect, a signe of it. 226

Heart honest, what. 227

Heart whole, what. 229

Heart crooked, how discovered. 234

Heart, a Christians daily care to re-  
 forme it. 263

Heart renewed, how. 333

Heart, God onely knowes the seuerall  
 turnings of it. 490

Heart, God only can amend it. 491

Heart imperfect, see lusts.

*Hypocrite,*



# THE TABLE.

<i>Hypocrite, Hypocrisie.</i>		<i>Impossible.</i>	
<i>Hypocrite</i> commonly discovered before death.	224	Gods commands not <i>impossible</i>	216
An <i>Hypocrite</i> may doe much without faith.	391	<i>Immutabile.</i>	
<i>Holinesse.</i>		God is <i>immutabile</i> .	
<i>Holinesse</i> the element of a Christian.	298	<i>Impure, Impurity.</i>	
What hinders men from <i>holinesse</i> .	342	Frowardnesse a fruit of <i>impurity</i> .	310
<i>Holinesse</i> followes faith.	345	<i>Impure</i> man, who.	318
<i>Hope.</i>		<i>Impurity</i> an effect of it.	Ibid.
<i>Hope</i> vaine draw men from God.	514	<i>Instability.</i>	
<i>Hope</i> double.	519	<i>Instability</i> double.	11
<i>Hope</i> dead, what.	Ibid.	<i>Instrument.</i>	
<i>Honour.</i>		The Creatures Gods <i>instruments</i> .	35
<i>Honour</i> Christ, why.	501	Men Gods <i>instruments</i> .	48
<i>Honour</i> of two sorts.	140	<i>Integrity.</i>	
Christians exalt God in their <i>honour</i> .	285	<i>Integrity</i> .	228
<i>Humble, Humility.</i>		<i>Integrity</i> of the heart.	219
God leaues imperfections to <i>humile</i> vs.	121	<i>Integrity</i> of the command.	Ibid.
<i>Humility</i> the nurse of Graces.	Ibid.	<i>Integrity</i> of the meanes.	230
God first <i>humbleth</i> , and then comforteth.	352	<i>Interruption.</i>	
<i>Humility</i> a consequent of the Spirit.	423	<i>Interruption</i> in the graces of the Saints.	301
<i>Hurt.</i>		True grace <i>interrupted</i> , how.	306
The creatures haue power to hurt euill men.	481	<i>Ioy.</i>	
The creatures cannot <i>hurt</i> the Saints.	483	<i>Ioy</i> , the ground of it in persecution.	77
<b>I.</b>		<i>Ioy</i> , the cause of it.	495
<i>Idoltry.</i>		<i>Ioy</i> , the Author of it.	Ibid.
<i>Idoltry</i> in every sinne committed.	15	See Peace.	
<i>Idoltry</i> to ouerloue the creature.	150	<i>Journey.</i>	
<i>Ignorance</i> , see <i>Creatiure</i> .		<i>Journey</i> , a Christians life like it in five things.	184
<i>Impertinent.</i>		The end of being here, is to goe a <i>journey</i> .	193
Doing things <i>impertinent</i> , makes vs misse our time.	610	<i>Judge.</i>	
<i>Imperfection, Imperfect.</i>		God is a iust <i>Judge</i> .	540
<i>Imperfections</i> why they be left in vs.	119	See Action.	
<i>Imperfections</i> left to humble vs.	121	<i>Iudgement.</i>	
A naturall man <i>imperfect</i> .	273	<i>Iudgement</i> of a perfect man changed.	276
See abide, lusts.		<i>Iustitie, Iustification.</i>	
		The wicked <i>iustified</i> by men, how.	210
		Promises of <i>Iustification</i> a part of the Covenant.	468

# THE TABLE.

<p><b>K.</b></p> <p><i>King.</i></p> <p>Christ, as <i>King</i>, what he doth 376</p> <p><i>Know, Knowledge.</i></p> <p>Knowledge of God, and our selves, one means of it. 131</p> <p>Knowledge gained by the eye and the care. 144</p> <p>Know things aright, a property of perfectness. 376</p> <p>Knowledge of the truth its perfect worke. 207</p> <p>Knowledge, the giving of it, a part of the Covenant. 375</p> <p>Knowledge, a signe of being in the Covenant. 426</p> <p>Knowledge double. 427</p> <p>Knowledge saving, two properties of it. Ibid.</p> <p>Knowledge, an exhortation to it. 444</p> <p>Knowledge requisite where there is grace 466</p> <p>Knowledge morall better then wealth. 455</p> <p>Knowledge saving, the benefit of it. 456</p> <p>Knowledge without practise, the ground of it. 493</p>	<p>the <i>Letter</i>. 318</p> <p><i>Liberty.</i></p> <p>The power of God in mans <i>liberty</i>. 51</p> <p>God vseth a <i>liberty</i> in two things. 532</p> <p>See Election.</p> <p><i>Life.</i></p> <p>The covenant of grace the ministration of <i>life</i>. 320</p> <p><i>Life</i> holy comes from faith. 349</p> <p><i>Light.</i></p> <p>An vnfound heart wants <i>light</i>. 261</p> <p><i>Looke, see GOD.</i></p> <p><i>Loue.</i></p> <p><i>Loue</i> to God increased by beleieving forgiveness. 116</p> <p><i>Loue</i> spirituall eates out carnall delights. Ibid.</p> <p>The Covenant of Grace the ministration of <i>loue</i>. 320</p> <p>Duties performed with <i>loue</i> a signe of faith. 392</p> <p>Wicked men come not to God out of <i>loue</i>. 405</p> <p><i>Loue</i> to God and Christ a consequent of the spirit. 418</p> <p><i>Loue</i>, whence it ariseth. Ibid.</p> <p><i>Loue</i> of the creature sinfull, how to know it. 460</p> <p>The Saints <i>loue</i> themselves as well as others. 497</p> <p><i>Loue</i> makes serviceable to God and man. 513</p> <p>See Bondage.</p> <p><i>Low.</i></p> <p>Things many times succcede best when we are <i>low</i>. 86</p> <p>God can satisfie in a <i>low</i> condition. 132</p> <p><i>Lusts.</i></p> <p><i>Lusts</i>, satisfying of them, the ground of it. 21</p> <p><i>Lusts</i> at Gods command. 123</p> <p><i>Lusts</i>, why they are suffered to remaine in Gods children. 124</p> <p><i>Lusts</i>.</p>
<p><b>L.</b></p> <p><i>Laughter.</i></p> <p><i>Laughter</i>, the vanity of it. 249</p> <p><i>Law.</i></p> <p><i>Law</i>, how it is the cause of sinne. 344</p> <p><i>Law</i> put into the heart, what. 431</p> <p><i>Law</i> without and within the minde. 379</p> <p>The promise not made to the obedience of the <i>Law</i> for three reasons. 384</p> <p>Terrours at giving of the <i>Law</i>, what they signified. Ibid.</p> <p><i>Law</i>, the end of giving it. 385</p> <p><i>Lawfull</i>, see <i>Occasion</i>.</p> <p><i>Leading</i>, see <i>Truth</i>.</p> <p><i>Letter.</i></p> <p>The first Covenant the ministration of</p>	

# THE TABLE

*Lusts*, why men despaire of overcoming them. 125  
*Lusts* prevaile over an imperfect heart. 126  
*Lusts* compared to fetters. 199  
*Lusts* the cause of vanquiesse. 311  
*Lusts* cannot bee overcome by mans strength. 348  
*Lusts* subdued by Christ, as King. 376  
*Lusts*, the root of them. 418  
*Lusts*, referred to three heads. Ibid.  
*Lusts*, God can heale the strongest. 439  
 See eye.

## M.

*Madnesse.*  
*Madnesse*, an effect of it. 146  
*Meanes.*  
*Meane* is vsed to bring things to passe. 120  
*Meane*, good vse. Ibid.  
 God can doe great things by weake *meanes*. 84  
*Meanes* blasted by God when wee trust them. 54  
*Meanes* vsed by God, that we thinke not of. 168  
*Meanes*, looking much at them, a signe wee beleue not Gods All-sufficiency. 166  
*Meane*, our pace in Gods wayes must answer them. 208  
 See comfort, integrity.

### *Meditation.*

*Meditation* of the Law, a helpe to keepe it. 475

## MELCHIZEDECK.

*Melchizedeck* his blessing of *Abraham*. 355

### *Mercie, see Covenant.*

### *Messenger.*

Christ the *Messenger* of the Covenant, why. 502

### *Might.*

A perfect man seriveth God with all his *might*. 295

## Minds.

Double-minded man, who. 11

### *Misery, see Time.*

## N.

### *Nature, Naturall.*

God alters no Law of *Nature*. 45  
 The workes of God in *Nature*, what they should teach vs. 96  
*Nature* of things changed by God. 118  
 The creatures lead answerable to their *Nature*. Ibid.  
*Naturall* man knoweth not spirituall things. 275  
 See imperfect.

### *Neere, see Wayes.*

### *Neglect, Negligence.*

*Neglect* of the least actions a note of vanquiesse. 241  
*Negligence* causeth vs to misse the right time. 2511

## New.

Nothing *new*, but grace. 145

## O

### *Oath.*

The New Covenant confirmed by an *Oath*. 357

### *Obedience.*

*Obedience*, the parts of it. 23  
*Obedience* to God, nothing lost by it. 25  
*Obedience* imperfect, comfort in it. 102  
*Obedience*, God can make vs yeeld it perfectly, if he will. 103  
*Obedience*, we giue nothing to God by it. 106  
*Obedience*, an effect of saving knowledge. 430

### *Occasion.*

Lawfull things to bee forborne, when they be the *occasions* of sinne. 204  
*Occasions* outward, forgible. 212

### K k 3 *Offence.*

# THE TABLE.

<i>Offence.</i>	
<i>Offence</i> must not bee taken at Gods dealing.	334
<i>Office.</i>	
The excellencie of Christs priestly <i>Office</i>	274
The excellencie of his propheticall <i>Office</i> .	375
<i>Office</i> of Christ as King.	378
See peritwade	
<i>Opportunitie.</i>	
<i>Opportunity</i> present must bee taken.	434
<i>Opportunity</i> present, motiues to lay hold on it.	436
<i>Oppresse, see Promise.</i>	
<i>Ordinances.</i>	
<i>Ordinances</i> , a perfect heart seeth God in them.	315
<i>Ordinances</i> , how to know when wee vse them aright by seauen things.	521
<i>Outward.</i>	
<i>Outward</i> good things are the Lords	126
<i>Outward</i> things, seauen inconveniences in them.	151
<i>Outward</i> enemies, victorie over them, a part of the Covenant.	379
<i>Outward</i> blessings a part of the Covenant.	440 476
<i>Outward</i> things how to neglect them	496
<i>Outward</i> things not to iudge men by them.	551
<i>Outward</i> things, not to ioy or grieue over much for them.	561
<i>Outward</i> things wee should bee weaned from.	562
<b>P.</b>	
<i>Passion.</i>	
<i>Passion</i> causeth men to misse the right time.	608
<i>Passion</i> like drunkenness.	609
<i>Patience.</i>	
<i>Patience</i> its perfect worke, what.	300

<i>Path.</i>	
<i>Pathes</i> that men walk in, sinne, and righteousness.	104
<i>Path</i> in a Christians iourney threefold.	190
Christ the <i>Path</i> how.	Ibid.
The spirit the <i>Path</i> how.	Ibid.
<i>Path</i> how to finde it, two wayes.	192
<i>Peace.</i>	
<i>Peace</i> , Christ giues it as King.	378
<i>Peace</i> spirituall a part of the Covenant.	380
<i>Peace</i> outward a part of the Covenant.	381
<i>Peace</i> , God speaks not alway to his people, and why.	415
<i>Peace</i> a consequent of the spirit.	421
The creatures at <i>Peace</i> with Gods children.	482
<i>Peace</i> wicked men may haue for a time.	485
<i>Peace</i> the end of the godly.	546
<i>Perfect, Perfectionesse.</i>	
<i>Perfectionesse</i> more or lesse from whence it is.	175
<i>Perfectionesse</i> GOD perswades vnto it, and by what argument.	Ibid.
<i>Perfect</i> men haue interest in Gods All-sufficiency.	214
<i>Perfectionesse</i> a signe of it.	226
<i>Perfect</i> man his rule.	222
<i>Perfectionesse</i> , how to try it.	235
<i>Perfectionesse</i> , fixe properties of it.	236
<i>Persuade.</i>	
Why Christians <i>Persuade</i> in all conditions.	496
<i>Persuade.</i>	
The office of the holy Ghost to <i>Persuade</i> .	488
God onely able to <i>Persuade</i> .	489
See All-sufficiency.	
<i>Plaine, see Wayes.</i>	

*Place.*

# THE TABLE.

<p><b>Place.</b> The creatures continue where God hath Plac'd them. 154 See content.</p>	<p><b>Promise</b> of God two things in it. 397 <b>Promise</b> how we looke on it. 412 <b>Promises</b> who they are made to. 413 <b>Promises</b> we should apply them to com- fort vs. 467 <b>Promises</b> of the covenant threefold. 468 <b>Promises</b> should be oppress'd by vs 476 <b>Promises</b>, instances of applying them. 478 See Christ.</p>
<p><b>Pleasure.</b> Christians exalt GOD in their <b>Pleasures</b>. 285</p>	
<p><b>Power.</b> <b>Power</b> of GOD questioned in doubting of forgiveness. 111 <b>Power</b> of GOD to forgive sinnes. 112</p>	<p><b>Profit.</b> Holy men exalt God in their <b>profits</b>. 245</p>
<p><b>Praise.</b> <b>Praise</b>, seeking it from men, the cause of it. 19 <b>Praise</b>, grace brings it. 141</p>	<p><b>Priesthood.</b> <b>Priesthood</b> of Christ, the excellency of it. 358</p>
<p><b>Praïse.</b> <b>Praïse</b> of good. 112 See knowledge.</p>	<p><b>Prophet.</b> Whom Christ teacheth as a <b>Prophet</b>. 607 What Christ teacheth vs to know as <b>Pro- phet</b>. 174</p>
<p><b>Prayer.</b> <b>Spirit of prayer</b>. 403. 417. Wee are more ready to <b>prayer</b>, then to giue thanks, and why. 582</p>	<p><b>Promiscuously.</b> God dispenseth things here <b>promiscuously</b> for foure reasons. 534</p>
<p><b>Presse.</b> <b>Presse</b> hard to the marke, a property of perfectneile. 253. 262.</p>	<p><b>Prosperity, see Good.</b> <b>Providence.</b> <b>Providence</b> of God proved by his All-suf- ficiency. 158</p>
<p><b>Preparation.</b> <b>Preparation</b> outward not to be discoura- ged for want of them. 578</p>	<p><b>Providence</b> of GOD proved by foure things. 159 <b>Providence</b> of GOD scene in casuall things 164</p>
<p><b>Principle, see Course.</b> <b>Pride.</b></p>	<p><b>Providence</b> of GOD obserued by vpright men. 314</p>
<p><b>Pride</b> of life. 429 <b>Promise.</b> <b>Promises</b> of the new Testament better then of the old. 319.</p>	<p><b>Purgeth.</b> Faith purgeth the heart 346 <b>Purpose.</b> <b>Purpose</b> of God firme. 578 <b>Purpose</b> of man defeated by God. 579</p>
<p><b>Promise</b> to Abraham, difficulties in it. 357 <b>Promises</b> all accomplished in Christ. 360 <b>Promises</b> made sure to vs by faith. 364 The covenant on Gods part is a <b>Pro- mise</b>. 365</p>	<p><b>Purgatory.</b> <b>Purgatory</b> refuted. 507 <b>Puritie.</b> <b>Puritie</b> what 219 <b>Pure</b> heart casts out sinne. 220 A perfect heart <b>purifies</b> it selfe. 247</p>
<p>The covenant confirmed by <b>Promise</b>. 367 <b>Promises</b> made to Christ, what. 487 <b>Promises</b> made to vs are pastime. Ibid.</p>	<p style="text-align: right;">To</p>

# THE TABLE.

To *passe* a mans selfe, a consequent of  
the spirit. 419

To be *pure* what. 514

*Pure* man who. 517

**Q**

*Quietnesse.*

*Quietnesse* off spirit an effect of sincerity. 309

Lusts hinder *quietnesse*. 311

**R**

*Rankes*, see *Divide*.

*Reason.*

Gods commands are grounded on *rea-  
son*. 32. 64

*Regenerate.*

*Regenerate* men the cause of their vneven-  
nesse. 7

*Reproaches.*

*Reproaches* why wee are so sensible of  
them. 19

*Reioyce.*

*Reioyce* in our selues we must not. 501

*Repentance.*

*Repentance* a part of the covenant on both  
parts. 387

*Repentance*, the act of it is ours, the power  
Gods. 389

*Remisnesse.*

*Remisnesse* in Gods cause a note of vn-  
foundnesse.

See *divide*.

*Redemption.*

The works of *Redemption* perfect in parts  
215

*Renew.*

How to get the heart *renewed*. 333

See *ease*.

*Relapse.*

An vnfound heart cannot but *relapse*. 248

A holy man may *relapse* into sinne. 250

A holy man gets ground by his *Relapses*.  
Ibid.

Differences betweene the *relapses* of  
Christians and others. Ibid. 4.

*Relapses* discover hidden corruptions. 252

*Resist*, see *G O D*.

*Reward.*

*Reward*, a Christian may loose part of it.  
265

*Rewards* GOD vseth a libertie in them. 533

The day of iudgement the time of *re-  
ward*. 539

*Respect.*

To respect *G O D S* command vwhat. 290

How other respects besides *G O D S* com-  
mand should moue to actions. 293

*Readinesse*, see *Duty*.

*Righteous.*

Faith maketh *righteous*. 13

*Rich.*

*Rich* in mercy, vwhat. 111

*Riches* of two sorts. 140

*G O D S* fauour maketh *rich*. 337

*Runne*, see *Wayes*.

*Rule*, see *Perfeet*.

**S.**

*Sabbath.*

*Sabbath* for mans good. 105

*Sacrament.*

*Sacrament* scaleth both parts of the Cove-  
nant. 180

*Sacrament* vwhat *G O D* offers in it. Ibid.

*Sacrament*, the Covenant renewed in it.  
438

*Sacrifice.*

*Sacrificing* vwhat meant by it Eccle. 9.1.2

*Safety.*

*Safety* none out of *G O D S* vwayes. 202

*Safety* a part of our vvages. 207

*Safety* none in outward things. 374

*Safety* onely in *G O D*. 387

*Salva.*

# THE TABLE.

<b>Saluation.</b>		A sound heart approves it selfe in Gods	
Saluation is that a Christian travaileth		<i>light.</i>	234
vnto.	184	A sound heart will iadure the tryall of	
Saluation on vvhhat ground vve looke for		Gods <i>light.</i>	235
it.	350.	<b>Sincerity.</b>	
<b>Sanctification.</b>		Sincerity required in all duties.	1
Sanctification vvhhat course the Spirit takes		Sincerity the ground of it.	2
to worke it.	453	Sincerity the nature of it.	10
Sanctification a part of Gods Covenant	473	Sincerity all that vvee doe is nothing	
Sanctifi. upon a tryall of it.	510	vwithout it.	218
See All-sufficiency.		Sincerity and vvpightnesse, vvhath	219
<b>Satisfie, see Desire.</b>		Sincerity shew'd by five expressions, lbid	
<b>Scandall.</b>		Sincerity sixe effects of it.	281
Scandall must not bee taken at Gods dealing		Sincerity a triall of it.	293
vwith the Church.	338	<b>Sin.</b>	
<b>Scale.</b>		Sin the nature of it.	1015
The Covenant confirmed by scales	368	Sin the cause of it.	15.16
Scales of the Covenant signes of our faith.		Sin killed by grace.	115
	369	Sin, that vvhich a Christian trauaileth	
The Spirit of GOD a scale.	416	from.	186
See Covenant. See.		Sin, the pathes of it many.	lbid.
A perfect heart seeth GOD, & how., 14		Sin resisted by a sound heart	254
<b>Seed.</b>		One sin may breake the Covenant.	465
Seed of the serpent, vvhoh.	352	See curse, feare, emptinesse.	
<b>Selfe-love.</b>		<b>Single, see Heart.</b>	
Selfe-love inordinate healed how.	146	<b>Slownesse.</b>	
<b>Seeke, Seeking.</b>		Slownesse in Gods vvayes, the cause of it.	198
Seeking to GOD vvhath it imports.	169	<b>Soundnesse.</b>	
Seeking a mans selfe the cause of it.	178	Soundnesse, vvhath.	223
A disposition in the Saints to seeke		<b>Soule.</b>	
GOD.	463	Soule not satisfied vwith finitethings	35
<b>Serue, Service.</b>		Soule not filled but vwith God, & vvhy. 46	
Service GOD needs it not from vs.	103	Soule vvhen GOD fills it, other things appear	77
Service of Sathan hurtfull.	106	The soule is best many times in a lowv	
Service of Sathan a Christian travaileth		condition.	339
from it.	168	<b>Spare.</b>	
Service of GOD a Christian vvould not		GOD disposeth things promiscuously to	
be freed from.	462	spare men.	535
Serve GOD, many doe in part.	562	<b>Spirit, Spiritual.</b>	
Seemight, loue.		God must haue the strength of our spir-	
<b>Servant, see Creature.</b>		its.	62
<b>Shrinke, see Unsound.</b>		Spirit of man stablished by GOD.	97
<b>Sight.</b>			



# THE TABLE.

The covenant of Grace the ministration of the Spirit.	320	Our strength out of ourselues vvhy.	475
The Spirit given more abundantly since Christ.	329	Noman strong in his owne strength.	565
Spiritual things better then temporall.	336	God takes away strength vvhen men should vscit.	567
Spirit a double infusion of it.	347	See spirit.	
Spirit the giving of it a part of the Covenant.	383	Summe, see Vanity.	
Spirit tryalls whether we haue it or no.	394	Sufferings.	
Hovv to know we haue the Spirit vvitnesse.	403	Sufferings, vvhy they bee easie to the Saints.	59
The testimony of our owne Spirit.	399	What makes Christians suffer hardship.	166
Our Spirit enlightened cannot deceiue in its testimony.	399	Sure.	
Spirit of GOD the testimony of it.	400	Hovv things come to be sure to vs.	501
Spirits vvitnesse after blood and vvater.	402	Success.	
What it is that accompanieth the Spirit.	410	Success good or euill should not moue vs much.	581
Spirits testimony vvho haue it.	417	Success in good and euill, vvee must acknowledge GOD in it.	582, 583
Spirit, sixe consequents of it.	Ibid	Sudden.	
Tryall of having the spirit.	420	Wicked men die suddenly, though they lue long.	550
Statelish, see Spirit.		T.	
State.		Testament.	
State present beek for vs.	24	Testament old and new fixe differences betweene them.	326
See content.		Thankfulness.	
Staine.		All things are in Christs hands to teach vs thankfulness.	507
Staine of sinne vvashed vvhat.	515	Thirsting.	
Straight, see Wayes.		Thirsting double.	227
Steppe.		Thirsting after Christ required.	413
Every action in our life a stepp.	182	Time.	
Actions fitting vs to our callings, steps.	183	Time a signe of homage.	356
Every step in our vvay should bee pondered.	195	Time.	
Stepping out of Gods vvayes brings miserie.	200	Wicked men may follow GOD for a time.	304
Striving.		Time accepted, once past, vnrecoverable.	437
This life is the time of striving.	539	Gods time is the due time.	545
Strawgh.		We must oblerue GODS times.	555
We stand in Gods strength.	124	Times.	

# THE TABLE.

Times not at mans disposing. 385  
 Times allotted to each action. 391  
 Things beautifull in their time. 393  
 Gods prerogative to appoint the *time*. 394  
 It is hard to finde out the right *time*. Ibid.  
 Time missed bringeth misery. 395  
 Instances of missing the *time*. 396  
 Time must be looked to in our actions, e-  
 leaven, mentioned. 400  
 Miseric of *Saul* for missing his *time*. 404  
 Causes of missing the *time*. 405  
 Directions to finde the *time*. 406

## Try, Tryall.

Difference in the same *tryall* betweene  
 Saints and others. 483  
 The misery of those that *try* not their  
 condition. 508  
*Tryall*, why we are loath to come to it. 509  
*Tryalls* of a mans condition foure. 510  
 Things dispensed promiscuously by God  
 to *try* men. 534

## Trouble.

Wicked men in *trouble* ranne from God. 404

See Church.

## Treasures.

By what meanes God bringeth forth his  
*treasures*. 537  
*Treasures* of mercy bestowed on the god-  
 ly, how. 358

## Trust.

Nothing must bee ioynd with God in  
 our *trust*. 86  
 Instances of *trusting* God. Ibid.  
 We should *trust* God alone, and why. 90  
 Why one man *trusts* God, and not ano-  
 ther. 298

See Workes,

## Truth.

Leading into the *truth*. 493

Turne, see G O D.

## V

Value, see Graces.

## Vanity.

Vanity of earthly things. 70. 149  
 Why we see not *vanity* in earthly things  
 two causes. 158  
*Vanity* of the creature taught by Christ  
 alone. 439  
 All things vnder the Sunne subiect to  
*vanity*. 555  
*Vanity* of great men. 560

## Vile.

Seeing our selues *vile* a signe of belee-  
 ving Gods All-sufficiency. 168  
 Good men *vile* in their owne eyes, why. 423

## Vncomfesse.

*Vncomfesse* in our wayes, the ground of  
 it. 468

## Vnsound.

*Vnsoundnesse*, one note of it. 25  
 All Gods dealings will not keepe an *vn-  
 sound* man from siane. 249  
 An *Vnsound* man sayles in his ayme. 259  
*Vnsound* men thinke well of God by fits. 271  
*Vnsoundnesse* discouered by remissnesse in  
 Gods worke. 298  
*Vnsound* men shrinke in some *tryalls*. 300  
 Chusing in Gods wayes a note of *vn-  
 soundnesse*. 305

See heart, interruption.

## Vprights

*Vprights* man his ayme. 232

## VV.

Wages, see Satisfis.

## Wages.

How to know wee haue chosē G O D S  
*wayes*. 194  
 A length in G O D S *wayes*. 197  
 L 1 W 208

# THE TABLE.

<i>W</i> ayes of GOD straight.	199	vvard things.	339
In instances of stepping out of GODS wayes	201	<i>Will.</i>	
<i>W</i> ayes of GOD the plainest.	202	GOD guideth mens wills.	50
A breadth in GODS wayes.	203	To be filled with the will of GOD.	289
<i>W</i> ay, broader to vs then to the Iewes. Ibid		<i>Willings, see Perfect.</i>	
Our care must be to bee found in GODS wayes.	205	<i>Wise, Wisdoms.</i>	
Danger of being out of GODS wayes.	206	<i>Wisdoms</i> morall the vanity of it.	147
We must runne in GODS wayes.	208	<i>Wise</i> men die as well as foolish.	155
See ease, step, walke.		<i>Wisdoms</i> directts a mans way.	Ibid.
<i>Walke.</i>		<i>Wisdoms</i> better then folly.	Ibid.
A Christian life like a walke.	181	A perfect heart esteemes the Gospell <i>wisdoms.</i>	272
<i>Walking</i> , what meant by it.	182	<i>Wisdoms</i> spirituall humb'eth a man.	275
<i>Walking</i> in GODS wayes.	606	<i>Wisdoms</i> spirituall foure marks of it. Ibid.	
<i>Washed, see Guilt.</i>		<i>Wisdoms</i> in Salomon twofold.	340
<i>Want.</i>		<i>Wisdoms</i> magnified by Salomon vwhy.	450
Why the Saints <i>want</i> many good things they desire.	127	GOD onely <i>wise.</i>	489
See good.		Not to leane to our owne <i>wisdoms.</i>	608
<i>Watch.</i>		<i>Workes.</i>	
The times hid from vs to make vs <i>watch.</i>	594	GOD <i>workes</i> our vvorkes, vvhen,	588
Wee should <i>watch</i> our selves in actions concerning others.	600	<i>World, see Diuelli.</i>	
Wee should <i>watch</i> our times in actions concerning our selues.	603	<i>Word, see Feare.</i>	
<i>Water.</i>		<i>Writing.</i>	
The vvittnesse of the <i>water.</i>	398	<i>Writing</i> the Lavv in the heart explained three vvayes.	322
<i>Weaknesse.</i>		<i>Writing</i> the Lavv in the heart the manner of it.	324
<i>Weaknesse</i> discovered in looking so out.		<i>Writing</i> the Lavv in the heart the order of it.	325

# FINIS

